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Yale University Library Miscellanies

II

**ISAAC WATTS AND HIS GIFTS OF BOOKS
TO YALE COLLEGE**

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ISAAC WATTS

Frontispiece to *Horæ Lyricæ* presented in 1730.

ISAAC WATTS
AND HIS GIFTS OF BOOKS
TO YALE COLLEGE

BY
ANNE STOKELY PRATT

"I am glad to hear Books that I have sent from time
to time come to your hands at Yale College, and are
likely to be usefull there." *May 30, 1741.* ISAAC WATTS.

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PREFACE

ALL the colonial colleges in America, with one exception, had benefactors in England who, with missionary zeal, sent gifts to the colleges, especially to the college libraries. Harvard had Thomas Hollis and Samuel Holden; William and Mary, the Earl of Burlington. The libraries sent to America by the Reverend Thomas Bray, while not given to colleges, are of a similar character. Among the libraries receiving such gifts Yale is particularly fortunate because not only have many records been preserved, but a large proportion of the books themselves have survived. Harvard's disastrous fire of 1764 destroyed most of its Library; the Library of the College of William and Mary was burned more than once. It is possible, in the Yale Library, to examine the actual books given, and the inscriptions by donors and the notes by former owners often add to the interest of the volumes.

Studies of the various gifts to Yale from England have been undertaken, some of them with special reference to the early history of the College Library. The gifts of Isaac Watts filled only a shelf in the Library and are insignificant in size and importance in comparison with those sent through Jeremiah Dummer or with the gift from Bishop Berkeley. They were, nevertheless, welcome and useful, and Miss Pratt's scholarly study of the documents relating to Watts's gifts and of the books themselves adds to our understanding of the character of the famous hymn writer

and to our knowledge of his religious contemporaries in America.

The volume finds an appropriate place in the series of *Yale University Library Miscellanies* made possible by an anonymous gift to the Library in memory of Ellsworth Eliot, B.A. Yale College, 1849.

ANDREW KEOGH.

NOTE

GRATEFUL acknowledgment is made to the Massachusetts Historical Society for permission to print certain manuscripts from the Colman Papers in the Library of the Society, and to quote from its publications; to Mr. W. J. B. Edgar, who read the first draft of the section on Jonathan Edwards and made valuable suggestions; to the Harvard College Library for the privilege of examining the surviving gifts from Watts to Harvard College; to many libraries, especially the Converse Memorial Library, the Union Theological Seminary Library, the Library of Congress. Gratitude is also expressed to Miss Mary Withington and to Mr. Gilbert McCoy Troxell, of the Yale University Library Staff, for assistance generously given.

In transcribing from manuscripts, superior letters have been eliminated. All ordinary words are expanded with no indication of the expansion. A few words, such as, Dr., Mr., Revd., Govr., vols. are left in abbreviated form although the period, not always present in the original, is added. Unusual words, proper names, or those with two possible ways of spelling, have the added letters in square brackets. Additions to the manuscript are indicated by < >.

A. S. P.

ISAAC WATTS AND HIS GIFTS OF BOOKS TO YALE COLLEGE

IN a list of "The Benefactors of Yale-College," published by President Clap in 1766 as an appendix to his *The Annals or History of Yale-College*, under date of 1730, is the record:

The Rev. Dr. *Isaac Watts*, of *London*, all his Works then published, and the *Berry-Street Sermons*, and since, all his other Works, as they were from Time to Time published, £8

In the same list, for the year 1738, the following two entries appear:

The Rev. Dr. <i>Watts</i> two large Globes,	£8
The Rev. Dr. <i>Watts</i> , 5 Vols. of Books in Folio,	£5

These brief entries may be said to be the official record of a series of gifts from the eminent writer of hymns and non-conformist minister of London, which began in 1730 and continued until 1747, the year before his death. The value of thirteen pounds, placed by President Clap on the books sent, is less than the fourteen pound valuation set, in this same list of donations, on twenty-eight volumes given to the College by Dr. Daniel Turner, of London, a few years earlier; and the value of the entire gift is two pounds less than that placed by Clap on forty-six volumes sent by Joseph Thompson, of London, the year of Watts's gift. Watts's donations to the College Library are insignificant, both in value and in size, in comparison with those of Jeremiah Dummer, Elihu Yale, and Bishop Berkeley, whose benefactions were also duly noted by Clap. Books from all of these gifts have survived in the Yale Library. Yet, Watts's gifts have a peculiar interest, arising from the fact that their history, reconstructed from surviving documents, reveals the spontaneous and generous spirit of piety which prompted the giver.

Isaac Watts, the son of a schoolmaster, a dissenter, was born in 1674. Shortly after the completion of his education at the academy of Thomas Rowe, he became tutor in the family of Sir John Hartopp. In 1699 he was appointed assistant to the Reverend Isaac Chauncy in the non-conformist church then worshipping in Mark Lane in London, and in 1702 succeeded him. He remained at the head of this congregation, which in 1708 built a meeting house in Bury Street, until his death in 1748, although his work was interrupted by illness. While recuperating from such an illness about 1713 he was invited to the country seat of Sir Thomas Abney, Theobalds, near Cheshunt, Hertfordshire, and remained for the rest of his life with the family, at Theobalds, in London, and at Abney House, Stoke Newington. His first book, a volume of poems, published in 1706 with the title *Horae Lyricae*, began the succession of his publications which ended only with his death, many works appearing also in America, his *Hymns*, *Psalms*, *Divine Songs*, and *Catechisms* being issued here in many editions.

Watts's friendship with various men in America, frequently begun during their visits in London, was often carried on by correspondence for years after their return to the colonies. His interest in New England and his benefactions to its institutions are noted in 1793 by his American biographer, the Reverend Jeremy Belknap:¹

Dr. Watts was a firm and zealous friend to New England, and kept up a correspondence with some of our principal characters, both in the civil and clerical lines. Among these were Governors SHUTE and BELCHER, Drs. MATHER and COLMAN, Mess. PRINCE and FOXCROFT, Presidents WILLIAMS, CLAP, and EDWARDS. Almost every gentleman who went from this country to England was fond of being recommended and introduced to him, and they always met with a welcome and cordial reception. He frequently solicited benefactions, and made donations, particularly of books, to the colleges at Cambridge and New-Haven, and to the Indian missions on our eastern and

1. Belknap, p. 30-31.

western borders. His memory has always been deservedly famous and respected here.

Belknap need not have limited to New England this statement of Watts's friendly interest, for he received visitors from as far south as Carolina² and through the Reverend Frederic Michael Ziegenhagen,³ chaplain to George II, responded sympathetically to the needs of the distressed Salzburger colonists at Ebenezer in Georgia, although prudently keeping detached from their doctrinal beliefs.⁴ Two colleges are mentioned by Belknap as recipients of his generosity. Thus Yale was not the only college to receive his bounty. His gifts to Harvard, begun as early as 1724, continued throughout his life. Nor was the Library of Yale College the only Connecticut library to receive books from him. In October, 1739, shortly after the foundation of the Philogrammatican Library⁵ at Lebanon, Connecticut, organized through the efforts of the Reverend Solomon Williams, Watts, appealed to for a donation of his works, responded with a gift of fourteen volumes, together with a copy of the rules of a library established for the same purpose at Salisbury, England,⁶ which he sent to a Boston bookseller, addressed to the "New Library in Connecticut." When this donation was claimed by a similar circulating library organized at Lyme, Connecticut, he responded to the explanation sent him by forwarding twenty-one additional, or duplicate, volumes with the prudent admonition to Dr. Colman, who received the second gift for transmission,⁷ "to open the packett and take out every book and write in the title page of it the particular library to which it is given, because I have directed the others only to the new library in Connecticutt, that there may be no more mistake; and as I have

2. M.H.S.P. II, 9 (1895), p. 370.

5. Conn. Mag., v. 10 (1906), p. 715-

3. Gibbons, p. 418-427; Milner, p. 723.

6. M.H.S.P. II, 9 (1895), p. 368; Milner, p. 653.

4. Cong. Mag., n.s., 4, Jan. 1828, p. 1; M.H.S.P. II, 9 (1895), p. 398; Watts, Works (1810), v. 1, p. xlix.

7. M.H.S.P. II, 9 (1895), p. 377, 379.

made my cupbord thin by this last gift, so I do not give the least room for any other library to expect the same."

Nor were Watts's gifts in America limited to books or his benefactions to libraries. In 1736 he sent copies of some of his works to John Sergeant for use in teaching the Indians,⁸ and, at a later date, contributed seventy pounds, the results of a "small collection among a few friends" for the furtherance of this work,⁹ in which he was always particularly interested. He must have been gratified when Sergeant reported to him:¹⁰ "Your Catechisms are taught among us and have learned to speak Indian."

Watts's object in making all of these gifts was to advance the cause of religion. Although he took an interest in the civil and political affairs of the colonies and of his American friends sojourning in London, and was often the confidant of such friends, he played no active part in their behalf, and at times offered some explanation for his inaction, such as:¹¹ "We Dissenters have no power among great folks" or the more direct statement that dissenting ministers were incapable¹² "of assisting any man that comes with business to our British Court." While a keen observer of worldly affairs, his real interest was in religion. Dr. Samuel Johnson, in his life of Watts, says of his writings,¹³ "Whatever he took in hand, was, by his incessant solicitude for souls, converted to Theology. As piety predominated in his mind, it is diffused over his works." This characterization could, with equal truth, be applied to his entire life. It was this solicitude for souls that directed his interest in America and in its educational institutions. To this end he made contributions from his modest means, and solicited funds from his friends; but more especially he gave books. Copies of his works accompanied almost every letter he wrote. He gave his own writings generously, as contributions toward the advancement of religion in America, being especially zealous to give assist-

8. M.H.S.P. II, 9 (1895), p. 351.

9. M.H.S.P. II, 9 (1895), p. 407.

10. Milner, p. 686; Gibbons, p. 439.

11. M.H.S.P. II, 9 (1895), p. 382.

12. M.H.S.P. II, 9 (1895), p. 337.

13. Johnson, v. 1, p. 13.

ance to the two colleges of New England¹⁴ "in training up Men, Christians, and ministers for the Service of the following Age."

A survey of his successive gifts to the colleges and to individuals does more than disclose the generosity of the London divine in the cause of religion; it also affords a glimpse of the intellectual communication between men of similar interests in England and America. It bears evidence that not only were English publications eagerly received by the colonies, but the products of the colonial press aroused a keen interest among the friends of the colonies in England. Books were freely sent from both sides of the Atlantic. A study of the gifts reveals, too, the constant and even laborious efforts of those responsible for the colleges in America to increase the college libraries book by book, and their grateful appreciation for assistance given.

Watts's earliest gift to Yale was possibly made in 1713 or 1714 through Jeremiah Dummer, the colonial agent of Connecticut, then in London, who was soliciting gifts for the library of the Colony's College. The record of this gift, as it appears in the inventory of the books with the names of the contributors, which was sent by Dummer and is preserved in the Yale Library, is as follows:

A Compleat collection of the works of John Milton in prose, Historical, Political, and miscellaneous, in English and Latin, to which is added the life of the Author, and many papers never before publisht. 3 vol: fol:	}	Mr. Watts.
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It is possible that Mr. Watts named as the donor was the Reverend Isaac Watts, then a prominent author and non-conformist minister. In seeking contributions for the College, Dummer approached the leading dissenters in London and certainly would not have overlooked the minister of the church in Bury Street. Tradition has assigned this gift to the Reverend Isaac Watts, but the volumes may well have been presented by the Reverend Robert Watts, the compiler of the index to the cata-

14. See page 26.

logue of Doctor, later Bishop, White Kennett's American library, published in 1714. Dr. Kennett was himself a contributor to Dummer's collection.

Although Isaac Watts had published at this time his *Horae Lyricae*, *Hymns* and two smaller works, these were not given to the Library. The books sent were three folios published in 1698, the first complete collection of Milton's prose works, edited by John Toland. The fate of these particular volumes is unknown for they had disappeared from the Yale Library when its first catalogue was printed in 1743, as no record of such volumes appears in this catalogue. "Mr. Watts" was only one of more than a hundred donors to the collection of books made by Dummer, and his contribution of three volumes was not specifically noted by the College Trustees for special thanks on its receipt, as was the outstanding, larger donation of Governor Yale, also included in this collection.

The earliest official reference to Isaac Watts in Yale history appears in the minutes of the meeting of the Trustees of the College, held, most appropriately, in the Library, on September 9, 1730, and was in regard to a later gift. In the record of this meeting appears the following vote:¹⁵

Voted that the Thanks of this Board be returned to Mr. Thompson for his Donation and to Mr. Watts for his Donation and to Govr. Belcher for the good Service done in procuring a good Donation from one of the forementioned persons and the Revd. Rector is hereby desired to do it.

While Governor Belcher is here named as the instrument for securing Joseph Thompson's favour, a gift of forty-six volumes to the Library, no reference is made to the Reverend Benjamin Colman, through whose efforts came the second of the gifts mentioned, the earliest of a series of gifts of books, largely his own works, from the Reverend Isaac Watts.

The Reverend Benjamin Colman, after receiving his second degree at Harvard in 1695, embarked for England and, on Au-

15. Dexter, p. 286.

gust 4, 1699, was ordained in London, shortly after being called to Boston as minister of the newly established Brattle Street Church. He remained in charge of this church until his death in 1747, taking an influential part in the ecclesiastical, charitable, and educational affairs of his time. His interest in Yale was shown in at least two critical periods in her history. In 1718, in an effort to keep the three dissenting factions of the College together, after the dispute relating to its settlement in New Haven, as a Fellow of Harvard College, he expressed himself as opposed to accepting those students who had been studying at Wethersfield under the Reverend Elisha Williams, if they should present themselves for examination and degrees at Harvard.¹⁶ The second instance of his concern was in 1732, when, on hearing of Dean Berkeley's donation, he wrote to Rector Williams and Trustees Eliphalet Adams and Ebenezer Williams, of Yale, urging that nothing be accepted if any condition was imposed by the Dean of the Established Church inconsistent with the plan of the founders of Yale.¹⁷ His son-in-law and biographer, Ebenezer Turell, prints these letters of advice as evidence of¹⁸ "Dr. Colman's Zeal for the Good of *Yale-College*, which he serv'd many Ways, as well as *Harvard* his Mother." He was concerned not only with the spiritual but also with the material interests of the College and was instrumental in obtaining books for the Library from several individuals as well as from Watts. Turell's statement of his services is:¹⁹

Dr. Colman greatly served *Yale* College in the Colony of *Connecticut*, by procuring for it many valuable Books, whereby its Library has been enriched; and on many Occasions shewed his Zeal for the Purity and Welfare of that Society.

The date of the beginning of the friendship between Watts and Colman may be conjectured only. During the years Colman spent in London, he came under the patronage of "Mr. and

16. Dexter, p. 168; also ms. letter of Timothy Woodbridge to B. Colman, April 10, 1718, in M.H.S.

17. Dexter, p. 298; Turell, p. 61-62.

18. Turell, p. 59.

19. Turell, p. 59.

Madam Parkhurst" and thus had introductions to the dissenting ministers in London. However, he left London in 1699, about a year after Watts's appointment as assistant at the Mark Lane Church. No reference has been found to an early acquaintance between these two men. In 1711, Colman, established in Boston, apparently was not receiving books from Watts, for he was reading books by Watts lent to him by Cotton Mather²⁰ who was then corresponding with Watts, although he did not name him in 1706 in listing his European "correspondencies."²¹ Colman's correspondence with Watts was well established as early as February 1719/20.²²

Whenever the friendship began, it was a close one, carried on by correspondence for many years and ended only at the death of Colman in August, 1747. Watts, who once wrote to him that he was²³ "in continual fear to hear of your death, being one year advanced in age above me," died in November of the following year. Colman expressed the value he placed on this friendship, in his tribute to Watts, his "beloved and honoured Friend," in a statement prefixed to his edition of the Reverend John Jennings's *Two Discourses*, which he reprinted in Boston in 1740 with a preface by Watts. Fortunately Colman treasured the letters received from the London divine. These letters were known to Watts's biographer, Belknap, whose daughter deposited them in the Massachusetts Historical Society.²⁴ They were printed in the *Proceedings* of the Society²⁵ and form a most important source of information about Watts's gifts to Yale and Harvard. Doubtless, it was his familiarity with these letters during Colman's life, and his study of them in writing Colman's biography, that led Turell to summarize the friendship between the two men.²⁶

From his long, endearing and intimate Friendship and Correspondence with Dr. *Isaac Watts*, our *Country* and *Churches* have

20. Mather, *Diary*, v. 2, p. 169.

21. Mather, *Diary*, v. 1, p. 549.

22. Cf. Letter, Watts to Colman, Feb. 10, 1719/20, in M.H.S. (Colman papers).

23. M.H.S.P. II, 9 (1895), p. 408.

24. M.H.S.P. 1855/9 (1859), p. 327.

25. M.H.S.P. II, 9 (1895), p. 337-410.

26. Turell, p. 149.

reaped many Advantages.—I find him giving timely Notices, of rising Dangers to our Civil and Ecclesiastical State; and pointing out happy Methods of Safety. He greatly enriched our Colleges and Schools by his generous Bestowment of many valuable Books. . . . The numerous ingenious and useful Letters, that pass between these two Divines for a long Course of Years would afford a most grateful Entertainment to all benevolent and pious Readers. Souls alike formed to please and profit Mankind!

The Reverend Benjamin Colman was an Overseer for forty-eight years and a Fellow for eleven years of Harvard College. It was through him that Watts sent a "Packet" of books to Harvard, for which the Harvard Corporation, on July 21, 1724, also through him, returned "heartly thanks."²⁷ The books sent were evidently those recorded under Watts's name in the first supplement to the printed catalogue of the Harvard Library. For, while in the *Catalogus Librorum Bibliothecæ Collegii Harvardini*, Boston, 1723, Watts's name does not appear, in the supplement, printed two years later, ten of his works are listed, representing all of his published writings except two early pamphlets, *Essay against Uncharitableness* (1707) and *A Sermon Preached at Salter's Hall* (1707). Thus the gift to Harvard was several years earlier than that, also made through Colman, to Yale in 1730.

At the time of this gift to Yale Rector Williams had presided over the affairs of the College for almost four years. Yale College, founded in 1701, established in New Haven for nineteen years, consisted of about seventy-five students and the Rector, who was assisted in the instruction by two tutors. To the Senior Tutor was assigned the care of the Library, which was in a room on the second floor of the College Hall, a structure completed for the commencement of 1718 and the only building of the College, with the exception of the Rector's house, until 1752. The Library consisted of about fourteen hundred volumes, a collection originating with the volumes contributed at the

27. Harvard College Records, pt. 2, p. 510.

founding of the College and gifts of a few volumes made during the years immediately following, but largely made up of the remarkable gift of about seven hundred volumes sent from England in 1714 by Jeremiah Dummer, the Colony's agent in London, about two hundred volumes presented by Sir John Davie and a group of non-conformist ministers in Devonshire about the same time, and approximately four hundred volumes given by Governor Elihu Yale in 1718. No important contributions had been recently received and it was natural that the Rector, with a realization of this, should endeavour to obtain additional books. Possibly he confided his plans for the College Library and made known its needs to the Reverend Benjamin Colman, and may even have asked him to approach the Reverend Issac Watts with a plea for books. Either as the transmitter of Rector Williams's plea, or with the spontaneous desire to help the College, Colman wrote to Watts asking for copies of his works, evidently offering to purchase the books, or hoping that Watts could secure a donor, if unable to contribute the volumes.

Watts's reply to the request, sent in a letter to Dr. Colman dated March 5, 1729/30, is as follows:²⁸

I have packt up all my writings at your request in a square box and directed every book to Yale College in New-England. Tis better it should be the author's present than from any other hand. You are desired to convey it to them with my hearty service to the Revd. Mr. Williams, their Rector, whose character is very bright as I am informed. The whole box is for Yale College except one packet in white paper which you may take out without disturbing the rest, and nail up the box again and direct it to Yale College.

I have just printed a series of Catechisms for the instruction of children from 4 years old to 14. I hope they will be of use when they come to be published single, if the world desires it. These I have sent to my friends at New England.

I hope you have received my Dissertations of the Trinity which I sent you in lieu of that which you gave the College last year. I have not putt the 2d part of my dissertations into the box for Yale College. I would not be charged with leading youth into heresie.

28. M.H.S.P. II, 9 (1895), p. 332.

It was on receipt of this gift that the Yale Trustees passed the vote of thanks at their meeting of September, 1730. A memorandum of the gift is preserved among the college papers in the Yale Library. This memorandum, a single sheet of paper about six and a quarter by four inches, endorsed on the verso by Ezra Stiles, "The Donation of the Reverend Isaac Watts D.D. of London to Yale College Library," is a list of the books sent by Watts at this time, written by Rector Williams. When additional volumes were sent to the College in 1732 and the two following years, notations of the new gifts were made in the same hand, and the first list was distinguished by the phrase "These sent a: 1730."

This list is as follows:

Dr. Watts's Hymns	}	The Donation of Dr. Watts To Yale College.
**——Lyric Poems		
——Psalms		
**——3 Vols. of Sermons.		
——on Death		
*——on the Passions		
——on Prayer		
*——Self Murder.		
*——Infidelity		
*——Scripture Doctr[in]e Trinity.		
*——Dissertations		
——Essay t[o]w[ar]ds the Encourgm[en]t of Charity Schools		
——the accession of G. 2d to the Crown		
——Logick		
——Astronomy		
——Reading		
*——Catechisms	}	These Sent a: 1730
Funeral sermon on Sir T. Abney etc.		
Scripture History 1732		
** Philosophical Essays.	}	1733
** of Freedom etc		
** Reliquiæ Juveniles.		1734

* The identical volume sent remains
in the Yale Library.

** Probably the identical volume sent
remains in the Yale Library.

The "square box" evidently contained twenty volumes and, with the exception of the "2d part" of the *Dissertations* on the Trinity, omitted for the reason given, represented all of Watts's published works except the two early publications, which also had not been sent to Harvard, and his later *Divine Songs Attempted in Easy Language for the Use of Children* (1720), *Prayers Composed for the Use and Imitation of Children* (1728), and *A Discourse on the Education of Children and Youth* (1725). The first two may have been unavailable, and the others possibly intentionally omitted as unsuitable, although at least one of these had been given to Harvard.

When Watts wrote to Dr. Colman that he had "directed every book to Yale College in New-England," he was speaking quite literally, as six of the volumes of this gift surviving in the Yale Library are evidence, for they bear on the fly leaves an inscription, in the handwriting of the divine, dated the day before the letter to Colman was written:

To Yale College in New England March 4 1729/30 I W

That additional surviving volumes do not bear the same inscription is doubtless due to the fact that they have lost the original fly leaf, either from use or in rebinding.

It is interesting to note that, among the books sent, were memorials by Watts to his two patrons, Sir John Hartopp and Sir Thomas Abney: Watts's *Death and Heaven; or, The Last Enemy Conquer'd and Separate Spirits Made Perfect . . . Two Funeral Discourses in Memory of Sir John Hartopp Bart. and his Lady*. (2d ed., London, 1724) and Jeremiah Smith's *The Magistrate and the Christian . . . Exemplified in the Character of Sir Thomas Abney . . . Introduced in a Funeral Sermon . . . and Attended with an Elegiac Poem . . . by I: Watts* (London, 1722). Watts remained with the Abney family for thirty-six years, the name of Lady Abney frequently appearing in his correspondence with his American friends, with notices of his change of address from London to Newington as the

family moved from one place to the other. Neither of the books sent has survived in the Yale Library.

Two books on the Trinity were included in the gift, described in the inventory as *Scripture Doctr[in]e Trinity and Dissertations*. Both of the volumes given remain in the Library, identified by Watts's inscription on their fly leaves, dated March 4, 1729/30. One volume is *The Christian Doctrine of the Trinity*, published in London in 1722, and the other, the second edition of the first part of *Dissertations Relating to the Christian Doctrine of the Trinity*, published in London in 1726. The first edition of this work had appeared in 1724 as *Three Dissertations Relating to the Christian Doctrine of the Trinity* and was followed the next year by *Four Discourses Relating to the Christian Doctrine of the Trinity*. The second edition of *Three Dissertations* was sent to Yale but the four discourses which formed the second part were not sent by Watts lest, as he wrote to Colman, he "be charged with leading youth into heresie."

Watts did not escape the Arian controversy of his time. His biographer, George Burder, says that Dr. Watts studied the doctrine of the Trinity,²⁹ "as some Indian devotees are said to have contemplated the sun, till their own sight was darkened." Watts endeavoured to reconcile the conflicting views on the subject, first approaching the subject in his *The Christian Doctrine of the Trinity*, supporting it in his *Dissertations*, and following it up in later works, although for a time, as he states in the preface to the second volume of his *Sermons*, by the advice of friends he interrupted his "enquiries into that glorious and controverted doctrine." All of these works aroused criticism both in England and America. Cotton Mather, on the publication of the first part of the *Dissertations*, expressing himself most emphatically as opposed to Watts's "Disquisitions," added that Watts's predecessor, Isaac Chauncy, if living, would charge him with "haeresies."³⁰ It was, possibly, on hearing of this criticism

29. Watts, Works (1810), v. 1, p. xxx.

30. Mather, Diary, v. 2, p. 817.

that Watts on July 6, 1726, wrote to Colman,³¹ "I am sorry if I have been so unhappy as to offend any of my brethren in my dissertations that relate to the sacred doctrine of the Trinity." However, not to originate "heresie" among the students in Yale College, the second part of his *Dissertations* was not included in his gift and, it is interesting to note, did not reach the Library until a century later, so the students were well protected from possible doctrinal contamination. They were protected by another method also. When Rector Clap assigned numbers to the books in the College Library in 1742, and, in his printed catalogue, listed the books "under proper heads" for their more convenient use, he assigned numbers 1 and 2 of "box" 7, "tier" 6 to the two books, but, while under the heading "Trinity" in the printed catalogue is a reference to Watts's earlier work, his more controversial *Dissertations* is not listed. Rector Clap may not have wished to set his approval on this volume, for he did not correct this omission in reprinting the catalogue in 1755. Only in that of 1791 is the work found listed with other works on the Trinity. Rector Clap's device may have been successful for the volume bears slight evidence of use and is still in its original binding, while *The Christian Doctrine of the Trinity* is rebound and has the names of several student readers inscribed on its pages. Rector Williams, several years after its receipt, expressed his opinion to the author of the value of this work as "doing as much service" on the subject as anything that had come to the College. President Stiles, who first admitted the *Dissertations* to the printed catalogue of the Library, dispassionately discussed Watts's theories when they were no longer so highly controversial. In his *Diary*, under date of July 31, 1777, he wrote,³² "When Dr. Watts set out in Life he was clearly a Calvinist. . . . When the Arian Controversy got hold of the Dissenters . . . about 1720: Dr. Watts entered the Arian Researches, *became plunged as to the real Divinity of J. C.* . . . But tho' he was an Arian on the Divinity of Christ, yet he never relinquished any of the other evangelical Doctrines. . . ."

31. M.H.S.P. II, 9 (1895), p. 340.

32. Stiles, v. 2, p. 192.

On the title page of *The Christian Doctrine of the Trinity* presented to Yale a poetical tribute is written, possibly by a student of earlier days.

Of sacred Writ and Things devine
This Author treats in every Line
the Father Spirit and the Son
He as shewn them three and shewn them One.

In the gift to Yale the most recent book was the *Catechisms* which had appeared only two weeks before the box was sent. Rector Williams must have examined the newly published work with deep interest, possibly even then having in mind the possibility of an American printing, for, from Watts's reply a year later, evidently sent in answer to a query, he asked whether any corrections were contemplated. The copy inscribed by the author, which has survived in the Yale Library, by its worn and mended binding and the marks of hard usage, especially in the first part of the volume, shows evidence of having been read. But, by the end of the century, it must have been discarded as a work no longer useful to students, for it was not included in the printed catalogue of the Library of 1791, and, although on the library shelves, was replaced by an edition of 1780 in the printed catalogue of 1808.

It was quite to be expected that the three books written by Watts to serve as text books should be included in his gift—his *Logick*, first planned for the use of his pupil, the son of Sir John Hartopp, and dedicated to him on its publication in 1724, his *The Art of Reading and Writing English*, which appeared in 1721, dedicated to Sarah, Mary, and Elizabeth Abney, the daughters of Sir Thomas and Lady Abney, and his *The Knowledge of the Heavens and the Earth Made Easy, or, The First Principles of Astronomy and Geography*, published in 1726. There was included, too, his educational work written for the dissenters, *An Essay towards the Encouragement of Charity Schools*.

Rector Williams sent the official letter of appreciation to Watts for his gift, through Governor Belcher, as he states in the

following letter to the Reverend Benjamin Colman, written on October 16, 1730. His explanation for returning his letter of thanks by Governor Belcher instead of Dr. Colman, who was the logical person to convey such a letter, as the books had come through him, was that, at the same time, the Governor was asking Watts to intercede for further favours from Joseph Thompson, who had sent forty-six volumes to the College, and who was named with Watts in the vote of the Trustees in 1730. Rector Williams, in his letter to Colman, accepts an offer, made on behalf of Mr. Holden, of Baxter's *Works*. Colman had long been a friend and correspondent of Samuel Holden, the influential non-conformist of London, and received from him thirty-nine sets of Baxter's *Works* for distribution in America.³³ It is interesting to note that the copy offered by Colman was duly received and stands to-day in the Yale Library, inscribed:

The Gift of The Honourable Samuel Holden Esqr. of London Governour of The Bank of England, By the Direction and Disposal of The Revd. Mr. Benjamin Colman of Boston To Yale College

The volumes still have the binding arranged for with Mr. Thomas Hancock, publisher and bookseller of Boston, for which the sum of seven pounds was voted by the Yale Trustees on September 8, 1731.³⁴ The letter contains, too, a suggestion that Benjamin Colman use his influence to induce Samuel Holden to establish a professorship in divinity at Yale, the earliest reference to such a professorship. If Colman transmitted the suggestion to Holden, it was not acted upon, and the first Professor of Divinity at Yale College was installed twenty-five years later, under Rector Williams's successor in office. The letter ends with a hint of the political difficulties of Jonathan Belcher, recently appointed Governor, who had returned to Boston from London on August 10th.

Reverend Sir³⁵

I have yours of Sepbr: 12th a farther Evidence of your favourable

33. Turell, p. 113.

34. Dexter, p. 291.

35. Original in M.H.S. (Colman papers).

regards to Yale College; and with Thankfulness would accept your offer of a sett of Mr. Baxters Works. (Tho' it is true we once had a sett of them but in the removal of the Books from Say-Brook to N-Haven two of the Vols. as well as some other Books have fallen into such Hands as have hitherto and perhaps will ever keep them.) I understood by Mr. Hancock last week whom I saw at Roxbury that you had sent me a letter with the offer of them, which came not to Hand till since I came Home. I prayed Him to pay my Duty to you (which I should personally have done If with safety I might have gone to Boston.)—and desired Him to Bind the Books, etc.— and understanding by Him (as by your Letter) you had a number committed to your Disposal—I Imagined it might be well consistent with the Intention of the Benefactor to Dispose of them to Libraries founded for the ministry in particular Societies, and knowing but of Two such—The one for the ministry of the first Church at *Lebanon* begun by some well disposed Persons not Long since—the other at Newington the Parish from whence I removed hither. I presumed to pray Him to mention them to your self—and would pray your favour for them if it might be Especially for the Latter, where I have aimed to do what I can to furnish a Library for the ministry there, and tho' I expect not to be able to do great things for it, yet hope, besides doing the ministry a real service there, it may move others in other Places to generous Donations for such Purposes—and should be very Thankful for such a Help towards it as a sett of Mr. Baxters Works, If I might hope for such a Favour—and If I obtain in my suit have ordered Him to Bind them—But Sir If I have presumed too far and asked what maynt be obtained, I beg your forgiveniss—

From the Character you give of the Honourable Samll. Holden That he is the *most Heavenly Man breathing*—and *has the world under his Feet*—etc—I Could not but think Him as likely as any Man in the world, to do some great and Good Thing for the promoting of Learning and religion, and perhaps in these parts; and that God may have given you an Interest in Him for that End—and by those Hints pointed me to entreat your fav[ou]r in behalf of our College—If we might hope to have a Divinity Professor settled in our College, by whom more likely to be done, than *such a Man*, and thro' your Interest in Him and favour for us. You will not I hope Sir—fault your disposition in me to improve such a Notice, nor my

presuming so far on your Goodnesses to ask your Favour for us in our Low Circumstances—If you Sir think proper please to present to the Hon[our]able Benefactor my Humble Duty and Thanks for our Part of his Present—

I should have asked the favour of returning thro' your Hand a Letter of Thanks to Dr. Watts whose Present we have received but that his Excellency proposed to me to cover it with one of his own to Him to ask his Interest in soliciting Mr. Thompson for some farther fav[ou]r for us—

I perceive by a Letter from his Excellency this Week that he Thinks of going for England before spring,—But if Heaven does not marvelously Interpose They who oblige Him to go, Doubtless will sorely repent it—with your Chamber undoubtedly ours will go—It is sad we should resolutely make our selves miserable—

But Sir I will give you now no farther Truble than asking your remembrance of Him (while you are remembring your Country)—

who is your most Humble Servant

ELISHA WILLIAMS—

N— Haven—Oct. 16. 1730—

Rector Williams made at least two further efforts to induce Watts to intervene for the College with Joseph Thompson, first on June 11, 1731 and again toward the end of the same year, the second letter being sent through Governor Belcher, as may be seen from the Governor's statement to his son in London on December 6, 1731:³⁶ "I inclose you a letter from . . . Mr. Rector Williams, with one for him to Mr. Thompson and another to Dr. Watts."

With Watts's reply to both letters came another gift to the College Library.³⁷

Revd. Sir

Yours dated Jun. 11th 1731 lyes before me. I sent these 4 small Catechisms to my ffrinds, because I have partly by the corrections of others, and partly by my own review of those things, made some alterations in them in the first small edition; But being once gone into the hands of children thro' the nation, it is not proper to alter 'em any more. I thank God I find them accepted in our nation. My

36. Belcher, v. 1, p. 80.

37. Original in Yale Library.

omission of a letter to you was rather from a multiplicity of business, and having nothing to say in particular, having answered your former letter before. I should be very unreasonable indeed to have been displeased for your request of a favor from Mr. Thomson: Nor had I delayd it, had I ever come in the way of that Gentleman: but having never seen him these 20 years, and residing 13 miles from London on the North as he lives 14 on the South (except when either of us are in London a day or two) I have neither acquaintance, influence nor opportunity to do any thing in your behalf: and I think I have writ to this purpose both to his Excellency Govr. Belcher and to your self in Letters which arrivd neer the time when I received yours. I have here put into your hands another Work for children, which I hope, will find acceptance and be blest for the improvement of younger minds in the Knowledge of scripture. May your superior Labors, Sir, be abundantly succeeded—for the training up of Ministers to serve in the Gospell, and to diffuse the savor of the knowledge of Christ thro the Land. With all sincere wishes of prosperity to Your College and to the Interests of Learning and Religion among you, I am, Sir,

Your most obedient humble servant
and Brother

I WATTS

From the Lady Abneys in Limestreet, London—Feb: 2d: 1731/2
The Book directed to the College Library desires to be presented by your hands.

Endorsed below: Ansd. May 1, 1733

Addressed: To the Revd. Mr. Elisha Williams President of Yale College etc.

Endorsed at side: Feb. 1731/2

The book sent at this time, described as one designed “for the improvement of younger minds in the Knowledge of scripture,” was Watts’s *A Short View of the Whole Scripture History*, published in 1732, which, unfortunately, has not survived in the Yale Library. The volume came through Governor Belcher, who had been the means of conveying Williams’s letter, for Watts so stated in his letter of February 3, 1731/32, to Benjamin Colman, written the day after he wrote to Rector Williams.³⁸

38. M.H.S.P. II, 9 (1895), p. 345.

I send as usuall a book for the College at Cambridge by your hand. I send also to Mr. El. Williams, etc., but I have given the trouble of yt to your hon[our]ble Governor, as also a book for Mr. Prince. I live not within the reach of acquaintance with captains of ships, and therfore I am forced to send all in one or two parcells to some merchant of my acquaintance, and give my friends at New England the trouble of distributing them.

On April 24, 1732 Governor Belcher wrote to Rector Williams, "Pray order Somebody to call on me for a large Packet (I suppose with Some Books) I have for you from Dr. Watts," and, on May 27, reported to Watts,³⁹ "Your packet to Mr. Prince was duly deliver'd and that to Mr. Rector Williams sent forward to New Haven."

Rector Williams endorsed the letter received from Watts, "Answered May 1, 1733." This answer was sent too early to contain more than a possible reference to the expected gift of books from Bishop Berkeley, for the books were shipped from London on May 30 and reached the College early in September. Williams, however, evidently described the Bishop's liberality in founding the Berkeley scholarships and premiums, first awarded this year. In honor of the first presentation of the prizes on May 6th, Dr. John Hubbard, of New Haven, who had received an honorary A.M. in 1729 from the College, "as a testimony of gratitude," according to his dedication, had written a poem entitled *The Benefactors of Yale-College. A Poetical Attempt*. The work was published in Boston in 1733, evidently just before the day of award, referred to by the poet in the lines:

My grateful *Fancy*, drive the hours away
And bring to view the great important day
That Berkeley's gen'rous prudence fix'd to show
Th' extensive blessings, minds like his bestow,
Which fire a virtuous pride in all mankind,
And make each better than himself design'd.

39. Belcher, letters (M.H.S.), p. 263; Belcher, v. 1, p. 140.

The rosie morn that crowns the year with *May*,
 Five times revolves, and brings th' expected day:
 Then nature, drest in all her vernal green,
 Profuse of *Eden*, a cælestial scene,
 Smiles joyful on the happy hours that wait
 Attendant on the Palm-adorning fate.

The poem was devoted largely to the praise of Berkeley's philosophy and his generosity to Yale in establishing the prizes, but included a survey of other benefactors, such as Elihu Yale, Jeremiah Dummer, Joseph Thompson, and, of course, Isaac Watts.

What was more natural than that Williams should send with his letter, as a gift of the author, a copy of the newly published volume, in which the section devoted to Watts is as follows:

Divinest *Watts* too lends his helping hands
 And Logick in a beauteous system stands.
 Divinest *Watts* I tremble at thy name:
 The love of Learning, not a tho't of fame }
 If you dislike, incurs the *Lyrick's* blame. }
 Your candor sure will own the just excuse,
 And say 'tis only for his Country's use.
 Had I thy charming numbers and sweet tongue,
 I'd sing thy praise in easie verse but strong;
 And rear immortal monuments of praise
 To wait upon thy unpolluted bays:
 The sacred *Hymns* and cheerful *Lyrick Ode*
 Which *bear my raptur'd Soul away to God*,
 On either hand the stately piles shou'd grace,
David and *Watts* I on the top would place:
 In this sweet book the sacred Poet shines
 And breathes devotion pure in all it's lines.
 The royal *Prophet* grieves no more to see
 What by his name he only knew was he.⁴⁰
 With joy he smiles to find his *Jewish* fire

40. A footnote states: The version of Dr. *Brady* and Mr. *Tate* is but very little in Use here.

Attemp'red by the softer *Christian* lyre.
 So when a *Personage* of princely mein
 Has in a Rustick's homely Cottage seen
 A picture drawn by some inskilful hands
 That neither grace, nor any air commands:
 The colours coarse, and without judgment chose
 The wretched dauber's ignorance expose,
 Yet thro' the whole a majesty is spread,
 But looks as if 'twas taken from the Dead.
 With care he recollects his tho'tful mind
 And wonders who the artless hand design'd;
 When now perchance he drops his tired eyes
 And his great name, in characters espies.
 A various tide of passion fills his soul,
 Then quick, now slow, the vital fluids roll.
 Not so when famous *Kneller*⁴¹ strikes the lines
 The living Heroe on the canvass shines.
 The air and mien in strongest colours glow,
 The features in a just proportion grow.
 The archetype beholds the face
 The very same reflected by the glass,
 Adorn'd perhaps with some new-added grace.
 He smiles, and grateful pleasures thrill his soul,
 The vital tides in equal motions roll.

Neolimen⁴² does honour to thy name,
 And owns the hand from whence the blessings came,
 By which she gains a glorious prize,
 And learns how to be good, as well as wise.

Watts's reply to Rector Williams's letter with an acknowledgment of Hubbard's poetical tribute to his *Psalms*, is as follows:⁴³

41. Hubbard's familiarity with Kneller may be explained by the fact that a portrait of George I by Kneller was presented to Yale in 1718.

42. A footnote earlier in the poem for the same word states: I think every

Reader will readily own that *Neolimen* sounds better even to an English Ear than *New-Haven*, which, I hope, will justify the Use of it in this Place.

43. Original in Yale Library. Acquired 1878.

London. Sepr. 6. 1733.

Revd. and Dear Sir

Yours of May 1st came to hand about a month ago. I am ashamed of such extravag[an]t Praises as the Youthfull Gratitude of a Poet offers to my Name. Is not the word *Divinest* much too strong to be coupled with so unequall a Name as mine? I acknowledge the Beauty of the Poem in severall parts of it and in some of the happy Simile's. Yet I will not be so much out of humor as not to accept his present, and I make him a return of my Poems by your hand.⁴⁴ The other 2 books have not my Name, and for want of yt the Book-sellers will not give me Copies enough to oblige my ffrriends; yet I thought it not improper to let them stand in Yale College as my Present, without acknowledging my self the author. I am surpriz'd that Dean Berkley who is here esteemed a *high-church-man* should favor your College with such a Beneficence. May all happiness and success attend the Guides and the Scholars, by the influences of Light and Grace from our Exalted Savior. To him I commend you, and desire your recommendations to the same Divine Patron when you think of

Your humble Servant and Brother

I WATTS

my service to Mr. Arnold.⁴⁵

On verso: P.S. We are removing our Habitation from London. I desire your following Letters may be directed to me at the Lady Abneys at Newington neer London—

Addressed: To the Revd. Mr. Elisha Williams Pres[i]d[en]t of Yale College Newhaven

Endorsed: Sep. 1733

The two volumes noted by Watts as gifts to the College, and duly recorded in the inventory, were his recently published *Philosophical Essays on Various Subjects* and his *An Essay on*

44. Dr. Hubbard presented this volume, inscribed by Watts, to Ezra Stiles at the time of his marriage to Dr. Hubbard's daughter. Yale Lit. Mag., April, 1858, p. 199-200.

45. Jonathan Arnold, Yale 1723. Mr. Arnold of New Haven visited Thos. Hollis in London. Cf. Hollis to Colman, Feb. 12, 1728/29, M.H.S. (Colman papers). Cf. note 103.

the Freedom of Will in God and in Creatures, which was then, as now, bound with *An Essay toward the Proof of a Separate State of Souls between Death and the Resurrection*. The last two works were anonymous, and the first had only the initials *I. W.* on the title page. Watts's complaint that booksellers would not supply him with copies of books without his name was one he also made to Dr. Colman, stating that of such works he could not obtain enough copies "to oblige a quarter" of his friends. His opinion of the books presented to Yale was expressed to Colman in a letter of June 29th, 1733, on sending to Harvard College copies of the same works.⁴⁶

However, I have here sent the College two or 3 books as a friend, not as an author, which I own I approve with relation to the subjects on which they treat. . . . I have venturd to expose myself heretofore perhaps too much with regard to current Orthodoxy where I have set my name. But as to these books I think they are tolerably orthodox, tho I ever own myself a Protestant, and claim a right to think freely and to judge for myself.

The copies of the *Philosophical Essays* and the essays "On the Freedom of Will" and "Toward the Proof of a Separate State of Souls" which are in the Yale Library may be the volumes sent, although direct evidence is lacking, as the fly leaves of both volumes with any possible inscriptions are gone. The books have, written in ink on the first surviving page, the shelf numbers assigned in 1742. Although rebound probably more than a century ago, they are shabby from hard use. Several early readers, students of the middle eighteenth century, wrote their names in the volumes, such inscriptions adding evidence of early existence in the Library. John Gurley, Yale 1773, wrote his name on page 70 of *An Essay on the Freedom of Will*. The names of a dozen students, identified as members of Yale classes from 1756 to 1773, appear on the pages of the *Philosophical Essays*, contributing to the theory that this is the actual volume sent by the author. After innumerable signatures of Truman Wheeler, Yale

46. M.H.S.P. II, 9 (1895), p. 346, 355.

Rev^d & Dear Sir

London. Sept^r 6. 1733.

Yours of May 1st came to hand about a month ago. I am ashamed of such extravagant Praises & Youthfull Gratitude of a Poet offers to my Name. Is not thy word Divinest much too strong to be coupled with so unequal a Name as mine? I acknowledge & Beauty of thy Poem in severall parts of it & in some of thy happy Simile's. Yet I will not be so much out of humor as not to accept his present, & I make him a return of my Poems by your hand. The other 2 books have not my Name, & for want of thy & Booksellers will not give me Copies enough to oblige my friends: yet I thought it not improper to let them stand in Yale College as my Present, without acknowledging my self the Author.

I am surpriz'd that Dean Beakley who is here esteem'd a high-church-man sh^d favor your College with such a Beneficence. May all happiness & Success attend thy Guides & thy Scholars, by thy influences of Light & Grace from our Exalted Savior. To him I commend you, & desire your recommendations to thy same Divine Patron when you think of
Your humble Servant & Bro.
Isaac Watts.

1763, a subsequent reader humourously adds, "I wonder this Wheler did not write his Name a few Times more, and then he would have writ it in Every Leaf." Yale students freely expressed opinions on the value of this book. On page 67, John, Yale 1764, or James, Yale 1776, Watson wrote, "The man that doth not Like this Book is a man of no Sence In my opinion. Test. J. Watson." Other complimentary comments, unsigned, are, on page 190, "I believe this Book is worthy of note"; on page 227, "the man that Liketh not this Book is a Whipple-swick"; on page 250, "The Reading of this Book once is Sufficent as the Author is so Plaine in Conveying his Idea."

The last volume recorded on the surviving inventory is *Reliquiae Juveniles, Miscellaneous Thoughts in Prose and Verse*, published in London in 1734. A volume, probably the one sent, still stands on the Library shelves, although it has lost the title page and all pages preceding page iv, and with them any inscription by the donor. Evidences of early existence in the Library are its shelf mark, its crude sheepskin binding, the inscription on page 35, "Dickinson," Yale 1758, "perlegit 1758" and the name of David Baldwin, Yale 1748, inside the back cover.

The volume was followed by an additional gift, a terrestrial and a celestial globe "fitted up" by John Senex, the noted London cartographer and globe maker, who is known also to Yale history as the maker of the map of the VII United Provinces dedicated to Elihu Yale in 1709. These globes were not the only ones owned by the College. Jeremiah Dummer sent globes from London in 1716, and, in 1719, dissuaded Elihu Yale from presenting a pair by telling him that the College had "two pair already."⁴⁷ Unfortunately none of the early globes has survived.

The letter announcing the gift is as follows:⁴⁸

Revd. Sir

Having been informed that you want a pair of Globes for the use of your College, I was lately in Company with a friend of mine who

47. Dexter, p. 71, 193.

N.H. Col. H.S. Papers, v. 7, p. 198; in

48. Original in Yale Library. Printed: part, Dexter, p. 307-308.

offerd to make such a present so far as 6 pound wou'd go. I accepted the proposall and engaged Mr. Senex to fit up a pair quite new, with all necessary appendices, of 17 inches <dia>meter, and to paint 'em according to my direction, and have transmitted them to you by Mr. Levington.⁴⁹ I hope they will be accepted and usefull. Before this time Sir I suppose your Academy may have received the last Book I sent into the World (viz) The Miscellanies of my younger years, wherein you will forgive some trifles, remembring we were all once children. With hearty desires of the success of your College in training up Men, Christians and ministers for the Service of the following Age I commend myself to your Prayers and am

Sir

Your obedient humble

servant and Brother

I WATTS

Our family is entirely removed to Newington neer London, where your letters will still find me at the Lady Abneys.

Augt: 16. 1734.

My service attends Mr. Arnold——⁵⁰

Addressed: To the Revd. Mr. Elisha Williams Rector of Yale College at Newhaven

Endorsed: augt. 1734

Watts's biographer, Thomas Gibbons, compares the literary style of the "numbers" in the "Miscellanies" to that of Addison in the *Spectator*,⁵¹ and its literary value was emphasized in the early Yale Library. In the printed catalogue of 1743 this work is listed under the heading "Miscellaneous essays," grouped with *The Spectator*, *The Guardian*, *The Tatler*, and other essays. In the catalogue of 1791 it is listed under the broader heading "Miscellanies." A change in the point of view is reflected in the catalogue of 1808, for Watts's work is removed from the more literary classification and placed with several other works of the author among "Theological works and treatises." The popu-

49. Possibly Peter Van Brugh Livingston, Yale 1731.

50. See notes 45, 103.

51. Gibbons, p. 171.

larity of this book at its publication is indicated by praise evidently bestowed by the Reverend Benjamin Colman, August 10, 1734, on receiving a copy, to which Watts modestly replied,⁵² "I think you grow young again, my friend; you seem to be all rapture with the pen in your hand. Was it possible that a few rhymes toward the end of my last book could elevate you so divinely?"

This work of Watts's narrowly missed having an American interest, for a poem, in honor of Governor Belcher,⁵³ was omitted "for fear of awakening severe and envious reflexions," according to the author's explanation.⁵⁴ This poem, written March 31, 1731, on Governor Belcher's appointment, was published in the edition of the *Horae Lyricae* which appeared in Boston in 1748.

While the "Miscellanies" is the last title on the surviving inventory, it was not the last gift from London. A year later came two volumes of sermons, evidently the "Berry-Street Sermons," just published. That these volumes were sent may be seen from Watts's letter to Colman, written May 16, 1735, in which he says,⁵⁵ "If you have a mind to look into these sermons before they are sent to Cambridge I left them unseald on purpose. If I thought I could send those to Mr. Williams safe by any other way of conveyance than by Boston I wou'd not have given you the trouble of them." A further reference appears in a letter of June 21, the same year,⁵⁶ "I have sent you a letter by Mr. Boylston this year. I have since sent a packet of sermons (viz.) 4 vols., —2 for Harvard Coll. and 2 for Yale." Two volumes, evidently those received, are in the Yale Library. Those given to Harvard at this time have survived in much better condition than the Yale copies, still having fly leaves inscribed:

To the Library of Harvard College in Cambridge New England
I W

Doubtless the sermons sent to Yale once had similar inscriptions.

52. M.H.S.P. II, 9 (1895), p. 346.

53. Milner, p. 541; M.H.S.C. II, 10 (1823), p. 39-40.

54. M.H.S.P. II, 9 (1895), p. 350.

55. M.H.S.P. II, 9 (1895), p. 333.

56. M.H.S.P. II, 9 (1895), p. 347.

A year later came another gift, *The Redeemer and the Sanctifier*, London, 1736. The Yale copy has on its fly leaf, in Watts's hand:

To the Library of Yale-College New England I W March 5
1735/6

This volume did not come through the Reverend Benjamin Colman, as may be seen from a reply to his letters of the early part of the year, written on September 13, 1736, by Watts:⁵⁷ "The anonymous book which you suspect is not come to your hand is *The Redeemer and Sanctifier*; for when I wrote part of your letter I had thoughts of giving you the trouble of distributing some of those to your brethren, which I afterwards packt with other superscriptions. The book is anonymous still tho you gness at the author." Although this work, described by the author as "a sort of Conversation-piece among a few private Friends, who pretend not to Theological Accuracies,"⁵⁸ was assigned the shelf number 9.7.15 when President Clap arranged and catalogued the Library in 1742, it was not included in the printed catalogue. This omission must have been intentional for it was not corrected in the revision of 1755. This work and Watts's *Dissertations* on the Trinity were the only volumes sent which were not listed until the catalogue of 1791 was published. No documents have been found to indicate that the gift was acknowledged, but undoubtedly a letter of appreciation was sent.

However, on May 24, 1736, Rector Williams sent a belated acknowledgment of the gift of the *Sermons*, with an explanation for the delay. In the letter he gave, also, an account of the religious revival, which was the center of interest in America, and was to result in the "great awakening" destined to sweep through New England.

The letter follows:⁵⁹

57. M.H.S.P. II, 9 (1895), p. 350.

59. Milner, p. 543-548; Gibbons, p.

58. Watts. *The Redeemer and the Sanctifier*, p. [iv].

442-448.

To the Library
of Yale-College
New England

March: 5
1735/6

JW

Inscription by the Author
in *The Redeemer and the Sanctifier*, London, 1736.

New Haven, May 24, 1736.

Rev. Sir,

I have now before me yours of *May 13th*, 1735, for which, as well as the two volumes of sermons sent therewith to the college, my grateful acknowledgments on my own account, as well as in behalf of the College Corporation, you might justly have expected before this time; yet, when I have informed you that my friend at *Boston*, into whose hands your packet was put to convey it to me, happened to send it by one who left it in the country at some distance from *Boston*, where, notwithstanding all the care I could possibly take, it lay till this spring, and then was carried back to *Boston* for conveyance hither, and but two days ago came to my hands, you will not, Sir, interpret it as a neglect of duty that our thanks reach you no sooner.

Though I have had so little time to think on what you laid before me in yours relating to those Philosophical Inquiries, yet I durst not omit this first opportunity of transmitting this to *Boston*, and the rather expecting it may reach the hands of *Mr. Hooker*,⁶⁰ an ingenious and hopeful young gentleman educated at this college, now sailing for *London*, who intends to do himself the honour of waiting on yourself, if God shall give him leave, and so I hope this may safely reach you by him. Since the thesis I sent you was not unacceptable, I venture to offer you the last.⁶¹

The state of religion in the nation seems very lamentable according to your account of it, and, considering the light and means they have, it is amazing, and a very strong evidence of the dreadful depuration of human nature, and so of some of those truths they so earnestly oppose. As those volumes of sermons you were pleased to send us were doubtless very seasonable where they were preached, wherein several truths were fairly cleared which had been suffering from various quarters, so they are indeed seasonable in this country, and I cannot sufficiently express my thankfulness to God and to you for them on account of the youth who are here educated.

I am obliged in thankfulness to God to own that your sermons have done great service to our youth, as I hope those now sent will, which I purpose shall be read in the *College-hall* every Sabbath eve-

60. Nathaniel Hooker, Yale 1729.

61. For the Commencement of September 10, 1735.

ning, as yours and some others have been, that they may be made the more extensively beneficial.

I sometime since informed you I hoped your *Catechisms* for youth would have an impression in this country, and should when accomplished have offered one to your acceptance had there not been the mistake of copying after the first edition instead of your corrected one, which I trust will be mended when it receives a second edition which I wish for—and my father⁶² (who wrote the preface to it) lately telling me *Mr. S. Mather* of *Boston* had acquainted him he had sent you one of them, I thought it not amiss to inform you how the mistake came. The ministers in that county of *Hampshire* devolved the care of printing it on one of their number who told me he had your corrected edition, I having seasonably observed to him the necessity of putting such an one into the printer's hands, and that if he had not one I would furnish him, and upon his telling me so I took no further care of the matter till it was too late to help his mistake.

Since the advancement of Christ's kingdom is always your rejoicing it will not be disagreeable to you if I should acquaint you that there has been a remarkable revival of religion in several parts of this country, in ten parishes in the county of *Hampshire*, in the *Massachusetts* province where it first began a little more than a year since, and in near 20 parishes of this colony. It has not been equal in them all, though in all the Spirit of God has appeared remarkably poured out on many old professors, but especially on the rising generation. In several towns it was very general, and a serious thorough concern was stirred up in them to make a business of religion so as to speak the special hand of God therein. I will only instance in one town, *Hatfield*. There appeared a great concern upon the minds of many in one part of the town at once. Children from 10 to 12 years of age of their own accord (and without the knowledge of elder people) assembled to read and pray by themselves, while others who were elder did the like (though in this practice the children were first). The other part of the town observed this, and rather wondered what had happened to them than thought of any such thing themselves, and the looser among them ridiculed it, but in a few days they were awakened themselves, and the concern became so general that it seemed almost the universal cry (among the unconverted) what they should do to be saved, so that they applied to

62. Rev. William Williams, of Hatfield, Harvard 1683.

their minister in numbers every day from morning till night with their difficulties for his direction and help. The issue has been that many are happily converted, some children under ten years of age, many of whom surprise us with their piety and understanding in religion. There is an universal reformation of manners, there are frequent meetings for reading and praying kept up in several parts of the towns, the most engaged attention on the ministry, and the conversation of people is much turned from worldly concerns to those of a religious nature, and their religion seems to be a real living principle within them. After this manner has the work been, and is still going on in some places. This mercy has also reached some of the *Indians*, especially a tribe of them, to whom *Mr. Sergeant*, lately a tutor at this college, a learned pious man, has gone, and entirely devoted himself to serve the interest of Christ among them, and since last *October* has baptised fifty infants and adults, of whom he says he has reason to hope they will live worthy the profession they have made, that they seem surprised at the change they feel in themselves, and compare their former state of heathenism to a dream, and their christianity to their being awake; their heathenism to the darkness of the night, their christianity to the brightness of the day: these and such like metaphors they used to express the difference between their former and present state. Would to God this blessing might be extended not only through our land and nation but the whole world!

We have just received the unwelcome news that the *parliament* has rejected the application of the *Protestant Dissenters* to have the *Corporation* and *Test Acts* repealed. I had hoped by this time that the just notions of liberty had so far prevailed in the nation as to have delivered as good subjects as any the king has from a part at least of that persecution they had long felt. Are the adversaries of truth and liberty still so strong as to discourage any further attempt?

Forgive all the trouble of this tedious letter, and be pleased to accept of our sincere and affectionate regards, and of the humble duty of our tutors and *Mr. Hubbard*,⁶³ and allow me to subscribe myself, reverend Sir,

Your most obliged and

Very humble Servant,

ELISHA WILLIAMS.

63. Dr. John Hubbard (cf. p. 20) or Daniel Hubbard, Yale 1727, Tutor, 1728-1731.

Rector Williams's description of the religious revival must have been read by Watts with great interest. From his desire to promote and extend it came a gift from him to the Yale Library which has a most significant history.

The account of the religious experiences in Northampton sent by Rector Williams was not the only one received by Watts, for the Reverend Benjamin Colman also sent to him, and to Dr. Guyse,⁶⁴ information of the work of grace. Inspired by such narratives, Dr. Guyse, on a day of prayer, communicated to his congregation, in a sermon, the news of the revival, reading selections from Dr. Colman's letter. When the congregation desired him to print the sermon, he wrote to the Boston minister for permission to include his statements. This interest on the part of the London ministers and congregation was communicated to Jonathan Edwards, who, in a letter from Northampton dated November 6, 1736, sent to Dr. Colman further details of the religious revival in the town. This letter began:⁶⁵

Having seen your *Letter* to my honoured Uncle *Williams* of *Hatfield*, of *July* 20, wherein you inform him of the *Notice* that has been taken of the late *wonderful Work of God*, in this, and some other Towns in this *County*; by the Revd. Dr. *Watts*, and Dr. *Guyse* of *London*, and the Congregation to which the last of these preached on a monthly Day of solemn Prayer; as also, of your⁶⁶ desire to be more perfectly acquainted with it, by some of us on the spot: and having been since informed by my Uncle *Williams*, that you desire me to undertake it; I would now do it, in as *just and faithful a Manner* as in me lies.

At the conclusion of the description of events he left to Colman's discretion⁶⁷ "to make what use of it you think best, to send a part of it to *England*, or all, or none, if you think it not

64. John Guyse, 1680-1761, non-conformist minister at Hertford and at New Broad Street, London.

65. Edwards, Narrative, London, 1737, p. 1-2.

66. Abridged version in Williams, Appendix, p. 2, prints this "their."

67. Edwards, Narrative, London, 1737, p. 130.

worthy; or otherwise to dispose of it as you may think most for God's Glory, and the Interest of Religion" and asked, "If you are pleased to send any thing to the Revd. Dr. Guyse," for his prayers and those of the congregation.

Dr. Colman was interested, at the time, in the publication at Boston of two sermons preached at Hatfield by the Reverend William Williams, referred to by Edwards as his uncle. When these sermons were printed about December 16th⁶⁸ in a volume entitled *The Duty and Interest of a People, among whom Religion has been Planted, to Continue Stedfast and Sincere in the Profession and Practice of it*, they included, as an appendix, an abridged version of Edwards's reply, described on the title page of the book as *Part of a large Letter from the Rev. Mr. Jonathan Edwards of Northampton, Giving an Account of the late Wonderful Work of God in those Parts*. An unsigned prefix to the *Appendix*, evidently written by Dr. Colman, explained the reasons for including the account.

Partly because the foregoing *Sermons* directing *how to obtain a true Conversion* to God, were preached at this Time of *Extraordinary Awakenings*, but more especially because it is *judged* that the Publishing hereof may be of great *Use* and *Benefit* to Souls, and not a little serve the holy *End* and *Design* of the preceeding [*sic*] excellent *Sermons*.

At the end of Edwards's letter, in the printed volume, is an *Advertisement* of the publisher:

If the Taste here given of Mr. Edwards his Excellent Letter excite in Persons of Piety a Desire to have the whole of it publish'd; it is hereby notified that Subscriptions for that End will be taken in by Messi Kneeland and Green, at their Printing house in Queen-street, Boston: The whole may be contained in five Sheets.

Immediately on the publication of the Reverend William Williams's sermons, with the appended abridged account of the revival by Edwards and the proposal for printing it in full,

68. Boston Weekly News Letter, Dec. 16/23, 1736.

copies of the work were duly dispatched to Watts. In his letter of December 17, 1736, which accompanied the volumes, Colman wrote:⁶⁹

. . . I send you an extract of a long letter, and another to Dr. Guyse, from the Rev. Mr. Edwards of Northampton, relating to that work, which will gratify both you and him in the general account given; and you may make what use of it you please for the good of others. The whole of his letter to me is eight sheets, in writing; and whether it will be best to print it all I am in doubt, considering the taste of the present day; yet I find Mr. Edwards is not altogether pleased with the liberty we have taken of so general an extract. If it be not printed here in the whole, as a proposal is made by the bookseller, I think to send over to Dr. Guyse and you the manuscript, with Mr. Edwards's leave, and I think nothing less was his meaning in his labour of writing it; and then it will be yours to use as you may judge best for the service of souls.

On February 28, 1736/37 Watts duly expressed appreciation of the volumes:⁷⁰

And now I come to Mr. Edwards's narrative of the work of God in Northampton and the places round about. I confess, Sir, your first mention of this matter gave me a religious pleasure, and I long'd for a more compleat account of it; but the extract from the letter which you have made exceeds my expectation and greatly increases my joy. These are certainly little specimens of what Christ and his grace can do when he shall begin to revive his own work and to spread his Kingdom thro the earth; and if he begins in America, I adore his good pleasure and rejoice, but wait for the blessing in European countrys . . .

Dr. Guyse has your present to him, and is as much pleased with it as I am. We both agree that your abstract of the letter is very happily drawn; but the hints are but brief, and many things are omitted which we long to see, and we are of opinion that so strange and surprising a work of God that we have not heard any thing like it since

69. Milner, p. 553-554.

70. M.H.S.P. II, 9 (1895), p. 353.

the Reformation, nor perhaps since the days of the apostles, should be publish'd, and left upon record with all its attending circumstances, and therefore we join in subscribing five pounds towards the printing of the narrative, and let us have as many copys in sheets as may answer the bookseller's incouragement and our desire to spread this narrative in the world. But we intreat also that it may pass under your correction and the approbation of Mr. Edwards; and if some of the neighboring ministers can add anything to make it more compleat, it will be more universally acceptable, and tis for this reason I send this letter so speedily by itself . . .

On April second he added, in another letter to Colman, a reference to the subscription.⁷¹

I hope my letter hath come soon to your hands wherby you will see that Dr. Guyse and I have subscribed 5£ toward the printing of Mr. Edwards's letter at length under your corrections, etc., and with any additions you think proper. We are so exceedingly pleas'd with the abstract you have made that we long for it at large.

The projected Boston edition by Kneeland and Green did not appear. Whether disheartened by lack of encouragement in America, or overwhelmed by the interest shown in London, Dr. Colman, probably feeling himself authorized by Jonathan Edwards's permission "to send a part of it to England, or all, or none," forwarded to London the original letter on the revival. This was probably sent early in May on receipt of Watts's request for an unabridged account.

On receiving news of the disposition made of the letter, evidently communicated to him by Colman, Edwards wrote to him expressing his apprehension that the former religious enthusiasm had declined a little, but giving evidences of divine favours granted to his people and his hopes for future grace. The references to Watts in this letter, which included an account of strife among the people of the town, their miraculous preservation

71. M.H.S.P. II, 9 (1895), p. 356.

from death at the collapse of a church, and their escape from the prevailing "throat distemper," are as follows:⁷²

Northampton May 19. 1737

Rev. and Honoured Sir,

I humbly thank you for such respect put upon me by you in so large a letter, and those kind and acceptable presents you sent me, which is much more than I deserve or could expect. It is refreshing to hear of the notice that Gods servants abroad take of the great things God has done for us: it as it were renews the joy of those mercies: but yet at the same time it is a great damp to that Joy to consider how we decline, and what decays that lively spirit in religion suffers amongst us, while others are rejoicing and praising God for us. The work that went on so swiftly and wonderfully while God appear'd in mighty and irresistible power to carry it on, has seemed to be very much at a stop in these Towns for a long Time . . . Contention and a party spirit has been the old iniquity of this Town, and as Gods spirit has been more and more withdrawn, so this spirit has of late manifestly revived . . . But yet I am ashamed, and am ready to blush, to speak or think of such an appearance of strife, and division of the People into parties as there has been, after such great and wonderfull things as God has wrought for us, which others afar off are rejoicing in, and praising God for, and expecting, (as justly they may) to hear better things of us: But I would by no means represent us better than we are. . . .

You mention, Sir, my being displeased at the liberty taken in the extract at the end of my Uncle *Williams's* sermons: certainly some body has misrepresented the matter to you: I always looked upon it an honour too great for me, for you to be at the trouble to draw an extract of my letter to publish to the world, and that it should be annexed to my Honoured Uncle *Williams's* sermons: and my main objection against it was that my uncle *Williams* himself never approved of its being put into his book. With regard to the *letter* it self that I wrote, which you have sent to Dr. *Watts* and Dr. *Guise* I willingly submit it to their correction, if they think fit to publish it after they come to see it: I am sensible there are some things in it that it would not be best to publish in *England*. I humbly thank

72. Original in M.H.S. (Colman papers).

you for the honour you have done me in the notice you have taken of that *letter* in one respect or another. I desire Honoured Sir, that among the many that you have to bear on your mind, and to bring before the mercy seat in your prayers, you would not forget

your most humble, and

most obliged son and servant

JONATHAN EDWARDS.

Addressed: To the Rev. Dr. Colman of Boston.

Before this letter was written, Edwards's complete description of the revival was on its way to London. On its receipt, Watts and Guyse evidently assumed that it was sent for the purpose of having it printed. It was duly sent to the printer in London, and was ready in October. On October 13, 1737 Watts notified Dr. Colman that the London edition was completed, and sent plans for the distribution of copies of the book in America. Among the copies to be distributed was one for Yale College. Thus, Yale received a book which has survived, and which, from its associations, may be regarded as the outstanding gift from the London divine. Watts's announcement of the printing of the book and his gifts of copies is as follows:⁷³

Newington, Octr. 13th, 1737.

Revd. and Dear Sir,—As I generally spend my Tuesdays in London, I heard last Tuesday that on the 15th of this month the last ship of this year would go for N. Engd. This has hastend Dr. Guyse and me to send you some of Mr. Edwards's Narratives, if possible. We both read it over carefully, and have omitted many things in it, and by reading it learn more particularly how judicious your abridgement is, yet upon the whole we thought it best to publish the larger account and have made such apologies as we thought needfull. I corrected the last sheet yesterday, and we have agreed to send one hundred books in sheets as a present to New England, 50 of them to be disposed of by you, and 50 by Mr. Edwards. If we have time to bind up any we have orderd 6 to be gilt (*viz*) 1 for the

73. M.H.S.P. II, 9 (1895), p. 356-357.

Governor, 1 for Dr. Colman, 1 for Mr. Edwards, 1 for Mr. Williams who preachd the sermons, 1 for Harvard College, and 1 for Yale College. May the same spirit of grace that wrought that mighty work empower the Narrative of it to convert more souls and to make us min[iste]rs more zealous in our labors!

Even before the book was received in America, its publication was discussed among Watts's friends, for the ever solicitous Governor Belcher, in a letter written on December 10, 1737, stated his eagerness to see it thus:⁷⁴

The acceptance of my picture is a token of your respect, and so is the present of yours to me, which I hope to receive by one of the Spring-ships, with *Mr. Edwards of Northampton's* narrative, printed by your self and *Dr. Guyse at London*, of the wonderful things wrought by the Spirit of God on the hearts of our people in the county of *Hampshire*.

The book that came to the Yale Library now stands on the Library shelves, bound in its original calf binding with a border of a double rule of gold tooling on its covers and traces of the original gold tooled decoration on its back. The book's title, which must have been composed by the London ministers, is as follows:

A Faithful Narrative of the Surprizing Work of God in the Conversion of Many Hundred Souls in Northampton and the Neighbouring Towns and Villages of New-Hampshire in New-England. In a Letter to the Revd. Dr. Benjamin Colman of Boston. Written by the Revd. Mr. Edwards, Minister of Northampton, on Nov. 6. 1736. And Published with a large Preface, By Dr. Watts and Dr. Guyse.

The imprint states that the volume was "Printed for John Oswald, at the Rose and Crown, in the Poultry, near Stocks-Market" and information in regard to the price is added: "Stitch'd 1 s. Bound in Calf-Leather, 1 s. 6d." The preface is dated October 12, 1737, which was the day before Watts wrote to Dr. Col-

74. Gibbons, p. 412; Milner, p. 576.

man announcing his printing of the *Narrative* and his gifts of copies for distribution in America. The Yale copy has on its fly leaf an inscription in the hand of Dr. Colman:

For the Library of Yale College in Newhaven from the Reverend Dr. Watts and Dr. Guise of London forwarded by B. Col<man>

The date of forwarding was not noted in the inscription, but the volumes were evidently received in Boston on Captain Newell's ship announced in the *Boston Weekly News Letter* of December 1 to December 8, 1737 as arrived "On Tuesday last . . . in about Six Weeks from London." The books must have been distributed immediately as a copy from the library of Thomas Prince, now in the Boston Public Library, evidently one of the copies sent, has a note on the verso of the title page: "December 9 1737 Given by the Rev. Dr. Colman."

From an examination of the title of the book it may be seen that New Hampshire was named as the location for the religious revivals instead of the County of Hampshire, where Jonathan Edwards had his church in the town of Northampton. In a letter of September 13, 1736 to Dr. Colman, Watts had displayed both his enthusiastic interest in the cause and his ignorance of the location of it, for he wrote:⁷⁵

I am very sorry to hear that the contentions among the ministers (and some of them on such important points) should be so mischievously improvd by the enemy of all good as to hinder the joyfull success of the work of God begun in the county of Hamshire (which I also had mistaken for the province of New Hamshire till your line in Dr. Guyse's letter undeceived me.)

But the correction given to him at that time by Dr. Colman failed to prevent this error from being made on the title page and throughout the published book. An apology was dispatched to Dr. Colman, included in a letter of May 31, 1738.⁷⁶

Mr. Edwards's *Narrative* comes next into sight. The blunder which was made in not distinguishing the Province of New Hamp-

75. M.H.S.P. II, 9 (1895), p. 349.

76. M.H.S.P. II, 9 (1895), p. 360.

shire from the County of Hampshire I take entirely to myself, and I beg your pardon, and the pardon of every one concern'd for it; but as your letter was not just at hand, wherein you gave me warning of something of this kind and I have a map hanging always before me wherein New Hampshire is printed in large letters, and many of the towns wherein this work of God was wrought lying under it along the Connecticut River, without so much as the name of the County of Hampshire anywhere in the map, this unhappily led me astray, and we can now do no more than as you direct blott out the word *New* in the title and in the book.

In a letter to Rector Williams, Watts again mentions the mistake, when, in referring to the County of Hampshire, he adds,⁷⁷ "which by the way we have unhappily confounded with New Hampshire by a mistake in a map."

Although the fervour of the religious revival had subsided, Jonathan Edwards, eager to have the record of the events accurate, examined the published narrative with care. His desire to show also that the narrative related acts of God and not of man, and his wish to eliminate any suggestion that he had any part in the divine acts, are shown by annotations he made in the copy of the book sent to the Yale Library. This point of view he himself had expressed in the letter which formed the *Narrative* in his statement that he was conscious that a published account might cause many to think that he was⁷⁸ "very fond of making a great many Converts, and of magnifying and aggrandizing the matter." For this reason, he continued, he did not publish anything, but, on receiving this "special Call," had come to the decision that "it might not be beside my Duty to declare this amazing Work, as it appear'd to me, to be indeed Divine, and to conceal no part of the Glory of it, leaving it with God to take care of the Credit of his own Work, and running the venture of any censorious Thoughts . . ."

Edwards had graduated from Yale in 1720 and had remained

77. See p. 49.

78. Edwards, *Narrative* (London, 1738), p. 29.

at the College for two years as a graduate. After he was established in the ministry, he frequently attended the College commencement exercises. Possibly it was on such a visit to the College that he read the work and annotated it. On the second fly leaf of the Yale copy Edwards wrote and signed the following statement:

It must be noted that the Rev. publishers of the ensuing narrative, by much abridging of it, and altering the Phrase and manner of expression, and not strictly observing the words of the original, have through mistake, published some things diverse from fact, which is the reason that some words are crossed out: and besides there are some mistakes in the preface, which are noted in the margin.

J. EDWARDS

Throughout the text these mistakes are corrected, evidently in Edwards's hand. It is quite natural that the mistake on the title page and elsewhere of printing *New Hampshire* for *Hampshire* was corrected by a line drawn through the word *New*, and, to remedy the same error, on pages 91 and 125, the word *country* was changed to *county*. There is a possibility that these corrections may have been made by Colman before sending the volume. The mistakes in the *Preface* to which Edwards took exception and which are clearly corrected in his hand, are the statement that the work was printed "by Mr. Edwards's Request"⁷⁹ and a reference to the "Revd. Author's Opinion"⁸⁰ that the account of the revival would have a happy effect. To have absolute truth only recorded, Edwards crossed out the words "by Mr. Edwards's Request," writing, in the margin, "a mistake," while he corrected the words "Revd. Author's Opinion" by inserting in the margin, "I suppose this to be founded on the former mistake."

The first complete American edition, or the third edition of the *Narrative*, was published in Boston in 1738 and included

79. Edwards, *Narrative* (London, 1737), p. iv.

80. Edwards, *Narrative* (London, 1737), p. xv.

the preface from the London edition. In this American edition the mistakes, indicated by Edwards in the Yale copy, were corrected. The statement that the work was published "by Mr. Edwards's Request" was omitted, as it was clearly contrary to fact. The manner in which the second correction was made shows that in no way did Edwards wish to have his personality or personal opinion inserted in the representation of true facts regarding God's grace, for the enthusiastic statement of the London edition is strikingly modified. The English edition reads:⁸¹

Upon the whole, whatever Defects any Reader may find, or imagine in this Narrative, we are well satisfy'd, that such an eminent Work of God, ought not to be conceal'd from the World: and as it was the Revd. Author's Opinion, so we declare it to be ours also, that 'tis very likely that this Account of such an extraordinary and illustrious Appearance of divine Grace in the Conversion of Sinners, may, by the Blessing of God, have a happy Effect upon the Minds of Men, towards the Honour and Enlargement of the Kingdom of *Christ*, much more than any supposed Imperfection in this Representation of it can do Injury.

In the American edition appears this much more modest declaration:⁸²

Upon the whole, we declare our Opinion, that this Account of such an extraordinary and illustrious Appearance of divine Grace in the Conversion of Sinners, is very like by the Blessing of God to have a happy Effect, towards the Honour and Enlargement of the Kingdom of *Christ*.

Other changes or mistakes indicated by Jonathan Edwards in the Yale copy of the *Narrative* and corrected in the American edition, also show the desire of Edwards to have absolute accuracy. Thus, in a statement in regard to those received into his church at the time of the revival, he drew a line, in the Yale copy, through the words, "And I had very sufficient Evidence

81. Edwards, *Narrative* (London, 1737), p. xv.

82. Edwards, *Narrative* (Boston, 1738), p. viii.

of the Conversion of their Souls, thro' divine Grace,"⁸³ and this phrase is entirely omitted from the American edition, possibly lest an impression be given that Edwards assumed he could in any way judge religious experiences, which were from God alone. Further in the *Narrative*, in describing various phases of the conversions, he indicated disapproval of the London edition by striking out certain phrases, and, in the American edition, expanded and changed the entire description, evidently to gain clarity and to correct the impression that there could be gradations in the "knowledge of Christ and his Gospel." The London edition, with Edwards's corrections indicated, reads:⁸⁴

It may be they hope that they are something better than they were; but then the pleasing Dream all vanishes again. If they are told, that they trust too much to their own Strength and Righteousness, they cannot unlearn this Practice [all at once *cancelled*], and find not yet the appearance of any Good, but all looks as dark as Midnight to them. Thus they wander about from Mountain to Hill, seeking rest, and finding none . . . God gives them a Conviction of their own utter Helplessness and Insufficiency, and discovers the true Remedy in [a clearer *cancelled*, the *inserted*] knowledge of *Christ* and his Gospel.

The American edition is changed to:⁸⁵

It may be they hope that they are something better than they were; but then the pleasing Dream all vanishes again. If they are told, that they trust too much to their own Strength and Righteousness, they go about to strive to bring themselves off from it, and it may be, think they have done it, when they only do the same thing under a new disguise, and still find no appearance of any Good, but all looks as dark as Midnight to them. Thus they wander about from Mountain to Hill, seeking rest, and finding none . . . God gives them a Conviction of their own utter Helplessness and Insufficiency, and discovers the true Remedy.

83. Edwards, *Narrative* (London, 1737), p. 25.

84. Edwards, *Narrative* (London, 1737), p. 41-42.

85. Edwards, *Narrative* (Boston, 1737), p. 26.

Other changes indicated by Edwards in the Yale copy seem less important, made only for accuracy. For example, in a description of divine worship, the statement printed in the English edition, "Men generally carrying regularly, and well, *three Parts of Musick*, and the *Women* a Part by themselves,"⁸⁶ was corrected by Edwards by crossing out with his pen the word *Men* and inserting the word *Congregation* in the margin, and the word *Men* is omitted in the American edition. The English edition's description of persons "distinguished with the most extraordinary Discoveries with God"⁸⁷ is changed by Edwards to "of God" which is printed in the American edition.⁸⁸ The phrase "in the Country," struck out by Edwards in the portrayal of the woman who wished to "sit and see the Wind blowing the Trees, and to behold in the Country what God has made,"⁸⁹ is omitted in the American edition.⁹⁰ "The Circumstance of this great Work of God, is analogous to other Circumstances of it,"⁹¹ as it was first printed, is changed by pen in the Yale copy, and by type in the American edition, to read, "This Circumstance."⁹²

It is interesting to note that the changes indicated by Edwards were not incorporated in the first American edition of his *Works*, published in eight volumes at Worcester by Isaiah Thomas, Jun., 1808–09, with a preface by Samuel Austin, or in that edited by Sereno Edwards Dwight, first published in ten volumes in New York, by S. Converse in 1829–30 and usually recognized as the standard edition. Both editions follow the English printing of the *Narrative*, and, with one exception, include all its mistakes, even that of printing *country* for *county*, and, in the title of the Dwight edition, that of referring to *New*

86. Edwards, *Narrative* (London, 1737), p. 15; same (Boston, 1738), p. 10.

87. Edwards, *Narrative* (London, 1737), p. 75.

88. Edwards, *Narrative* (Boston, 1738), p. 45.

89. Edwards, *Narrative* (London, 1737), p. 102.

90. Edwards, *Narrative* (Boston, 1738), p. 61.

91. Edwards, *Narrative* (London, 1737), p. 129.

92. Edwards, *Narrative* (Boston, 1737), p. 77.

Hampshire instead of *Hampshire County*. The complete title of the *Narrative* and the preface by Dr. Watts and Dr. Guyse are omitted in the Worcester edition. The single exception is a change in both editions in the phrase "distinguished with the most extraordinary Discoveries with God." This was evidently recognized as an error by the two American editors, for the words *with God* are omitted in Dwight's edition and, in the first American edition, are corrected to *of God*.

The author's disapproval of the printed *Narrative* was evidently straightway conveyed to Watts, who, in a letter of May 31, 1738, sets forth his reasons for printing the book in London and frankly explains the errors published in the text. Every one, who has had experience with Edwards's handwriting, can appreciate the explanation sent.⁹³

As for other mistakes which Dr. Guyse has informed me off, and which I talked over with him but yesterday, I desire you to take this account of them. Mr. Edward's *Narrative* was written in so small a hand and so hard to be read, that if a word or two was mistaken by the printer or by us, I do not wonder at it; for I am sure I was forced to gness at several words in it. As for the alterations we made, we were affraid to leave out very much, lest we should fall under the same censure that Dr. Colman did in his accurate and judicious abridgement; but we both agree that there was not one alteration made which we did not think perfectly agreeable to the sentiments of the writer. It was necessary to make some alterations of the language, lest we together with the book should have been exposed to much more contempt and ridicule on this account, tho I may tell my friend that tis not a little of that kind we have both met with. And if Mr. Edwards should be so unwise as to make much talk of any mistakes he supposes we have made, he will do unknown injury to the *Narrative* itself, whose honor we support in the best manner we can, since we believe it true. We knew and felt it a point of self-denial when we printed it; and therefore we would have been glad that our subscription of £5 toward the printing of it in Boston had reached you before the *Narrative* came to us; and we took it for

93. M.H.S.P. II, 9 (1895), p. 360-361.

granted that the Narrative when it came was desired to be printed, partly from the representations which you made of Mr. Edwards's reasons for sending it to us, and partly from the publick advertisement or proposal for the printing of it in Boston at the end of your abridgement. So that we are not conscious we have done anything, nor written or printed one line or word contrary to the meaning of the orders we received. And as it is a most signal account of a wonderfull work of God for the conversion of men, we can bear with satisfaction all the reproaches we sustain here, both in conversation and in newspapers, but we hope we shall receive no addition from New England of anything that should make us uneasy.

On September 22 he again refers to the errors, in another letter to Dr. Colman.⁹⁴

I thank you for the notice you give to Dr. Guyse and me of the approbation of Mr. Edwards's Narrative in your country. I hope what mistakes we have made will not be prejudiciall to the truth and power of the Gospel as exhibited in that Narrative. But if you have receivd my packet you have my thoughts about it.

Evidently the London edition was exhausted and a new edition was called for before the words of disapproval had reached Watts. The second edition of the *Narrative* appeared in London in 1738 with all the mistakes viewed with disfavour by Edwards repeated, even that on the title page of printing *New Hampshire* instead of *Hampshire County*. The work is printed for the same bookseller and is entirely reset, but the text is identical. An edition printed the same year at Edinburgh by Thomas Lumisden and John Robertson also repeats all the errors with the exception of that in the phrase "distinguished with the most extraordinary discoveries with God," which is corrected.

For the projected third edition, Colman sent to Watts, following the suggestion made by him in a letter of February 28, 1736/37,⁹⁵ the *Testimony of Ministers*, dated October 11, 1738, which also appeared in the third edition of the *Narrative* pub-

94. M.H.S.P. II, 9 (1895), p. 363.

95. M.H.S.P. II, 9 (1895), p. 353.

lished at Boston in 1738. The receipt of the *Testimony* was acknowledged in June, 1739.⁹⁶

The letter which you sent subscribed by several country ministers in N. E. is very agreeable to Dr. Guyse and myself. But our bookseller could not tell how to publish it, because there were so few remaining of the *Narrative*, and no new edition is demanded. As soon as anything of this nature shall appear we shall publish the Ministers' *Testimony* to Mr. Edwards's *Narrative*.

The manuscript sent, which was not published in England, was sold, with other papers of Watts's, at Bradwell, Suffolk on March 18, 1835, at the sale of the library of Joseph Parker, son of Watts's amanuensis, to whom they had been given.⁹⁷ The projected third edition did not appear.

In spite of the misunderstandings between Edwards and the London divine, and the ensuing explanations, there was no deep seated or prolonged ill-feeling on either side. The preface by Dr. Watts and Dr. Guyse, dated October 12, 1737, which appeared in the London editions of the *Narrative*, was republished in the Boston edition of 1738 with Edwards's corrections. In 1742 Watts was instrumental in having Edwards's *The Distinguishing Marks of a Work of the Spirit of God* printed in London from the Boston edition of the previous year.⁹⁸

More than six months before Edwards's *Narrative* was sent from London to Yale College, another volume was dispatched through the ever-willing Dr. Colman. On April 2, 1737, Watts wrote to him,⁹⁹ "I have sent to Yale College one of the treatises of the *Strength and Weakness*, etc. I know not how to convey it but by you." The second edition, which had just appeared, was the volume sent and today bears the inscription written by Watts.

To the Library of Yale-College in Connecticut Colony in New England I W

96. M.H.S.P. II, 9 (1895), p. 364.

98. M.H.S.P. II, 9 (1895), p. 392, 395.

97. Cong. mag., n.s., v. 11, May, 1835, p. 189-193.

99. M.H.S.P. II, 9 (1895), p. 356.

The date of the gift is not discernible, obliterated, if ever written, by surrounding scribbled notes made by Yale students of an early day. The title of the book, *The Strength and Weakness of Human Reason: or, The Important Question about the Sufficiency of Reason to Conduct Mankind to Religion and Future Happiness*, indicates its character and purpose which the author explained in his preface was "to restore Mankind to true Religion." Although in its original binding and in fair condition, its appearance indicates that it has been frequently read. There are no annotations, but occasional crosses mark passages found significant by former readers. The names of three such readers appear on the pages: James Johnson, Yale 1760, who with his name wrote "perlegit A. D. 1756," Samuel Beach, Yale 1757, and A. Collins, Yale 1768. These and other student readers must have read with interest these conferences in dialogue form of Sophronius, Pithander and Logisto, noting especially their frequent references to the Indians of America.

The official letter of acknowledgment for the gift of the volume was evidently sent in May by Rector Williams, followed by a letter of December 5. From the reply it may be assumed that the Yale Rector expressed appreciation of the value of Watts's works to the College. With the letter he sent a copy of the Reverend William Williams's Sermons with Dr. Colman's abridgment of Jonathan Edwards's *Letter* appended, which, as he feared, reached Watts as a second copy, for Dr. Colman had dispatched one on its publication. He also discussed the lack of Calvinistic writers in the Yale Library, already well supplied with established theologians from the recent gift of Bishop Berkeley, and quite possibly suggested one or two desired works. In answer to this statement of need in the College Library came Watts's gift, the "5 volumes in folio," listed in Clap's inventory of benefactions. Watts's letter, sent with the gift, his reply to the letter of the previous December, is as follows:¹⁰⁰

100. Original in Yale Library, gift of Professor C. B. Tinker, 1926. Published in part: Yale News, March 15, 1926; New

Haven Union, May 23, 1926; in full: M.H.S.P. II, 9 (1895), p. 335-336; also in an early Boston newspaper.

Newington, neer London June 7th 1738

Rev'd. Sir

Yours dated Decr. 5th 1737 came to my hands about ten days ago: and that of May before, came to me last Decr.—I am glad my writings find such acceptance with you: but tis God only who can make the Consciences of unbelievers hear the voice of Reason or Revelation: May that Divine Power attend all my Labors and yours for that happy end.

I had Mr. W[illia]mss Sermons with Dr. Colmans abridgment of Mr. Edw[ar]ds Narrative, which (as you tell me in your last) wou'd come too late, having Dr. Colmans present severall months before. And you will forgive me, Sir, If I desire you to ask the favor of the Capt[ain]s of ships that bring any packetts for me, that they wou'd not putt them into the post house at the first Port they arrive att; for by that means severall small packetts have demanded 5 or 6 shillings apeece of me for postage, whereas if they are brought to London in the ship, the peny post would convey them. I desire my packets to be directed to me at Mr. George Streatfields Merchant in Princes Street, London.

I suppose long ere this you have seen Mr. Edwards's Narrative, printed at London. I am at every turn desird to inform my ffrinds what further evidence we have of these things from New England: I should be glad to see some short account from one or two more of the ministers in New-Engl[an]d who were eye and ear witnesses of this great work in some of the neighbouring Towns, printed in Boston, and if they were Judiciously done, I am sure some hundreds of them might be sold in London, as a further Testimony to this great Work of God, in Hamshire (which by the way we have unhappily confounded with New-hamshire, by a Mistake in a Map.)

You ask my age Sir. Tis a wonder I can do anything after three-score years of Life, whereof Ten or Twelve have been wasted in various Illnesses, chiefly of the nervous kind. Nor have I been able to preach one hour these 26 years: nor can I study above an hour, or hour and half at a time without release. So that all that I can do is by short snatches of easy and serene seasons: so that you will readily say, Tis time for me to have done with Philosophy.

I rejoice in any degree of Mr. Sergeants success among the Indians, and I hope such pious efforts of men with much prayer may draw

down the Effusions of the Holy Sp[irit] in such a Degree as I speak of: the Reason of my opinion of the Want of Miracles and Tongues to convert the heathen Nations is this. God himself saw it necessary to begin and support and propagate his Gospel at first and that both as a morall medium of Conviction, and a naturall medium of the Conveyance of this Gospell. Now we can hardly conceive it possible that there should ever have been such a speedy spread of the Gospell with power thro so many various Tongues and Nations and People without these Gifts. And yet at the latter Conversion of the Jews (which I expect) there shall be a much more abundant Conversion of the Gentiles than there was in St. Pauls time. Nor do I think Rom. 11.12,15 can be explaind or fulfilld any other way: and therefore to convert such numbers of the Rude Savages of Africa and America or the Polite Nation of China, tongues and miracles are needfull.

As for your want of Calvinisticall writers in your Library, or moderate men on that side, I have herewith sent you in a Box directed to Dr. Colman of Boston for Yale College, Mr. Howes Works 2 vol. Dr. Bates's Works, in 1. volume and Dr. Ridgely's Body of Divinity in 2 volumes. I hope you will receive them safe as a token of my zeal for truth and respect to you. Dr. Ridgely died quickly after his 2 vols. were printed. You will find therein too large a Discourse (in proportion) on the Doctrine of the Trinity, in the explication of which he was so singular that I know of no followers he has. But all the explications I have yet seen do still leave great Darkness upon it, which I expect will be cleared up when C[hrist]s kingdom breaks forth in its power; for I believe in the Apostles days twas a much plainer and easier Doctrine than all ages ever since have made it, since there were no controversies about it in their Time.

I received a Letter of great respect from Mr. Sergeant from Housatunnuck last year, with some account of his success there at which I rejoyce.

farewell, Dear Sir, and may our Blessed Lord give you and all your fellow laborers abundant success in the Gospell and your daily cares for the interest of Religion.

Yours affectionately

I WATTS.

Addressed: To the very Revd. Mr. Elisha Williams President of Yale College N. E.

Endorsed: Ansd. Nov. 15. 1738—

Endorsed also: June 1738

On sending the books referred to in the letter as sent through Dr. Colman, Watts had written to that minister on May 31, 1738, a few days before notifying Rector Williams of the gift.¹⁰¹

I have sent a box of books at Mr. Elisha Williams' request for Yale College, directed to you at Boston, and desire you will please to take care of their conveyance to him. As I know no capt[ain]s of ships, and am very little at London, perhaps I may not always happen upon the best method of conveyance. I give my packets to Mr. George Streatfield, a merchant in Princes street, neer the Exchange, when I have writt and seald them, and he takes the first opportunity for shipping them.

This letter was followed by that of September 22, with a further reference to the books.¹⁰²

I hope long ere now you have received what packet I sent by Capt. Bonner and a square box with severall folios in it, directed to your hand to be conveyd to Mr. Williams for Yale College . . .

The five volumes were received and remain on the Yale Library shelves, *The Works* of John Howe, published by subscription in London in 1724, in two volumes, the first edition of *The Works* of William Bates, which appeared in 1700, and Thomas Ridgley's *Body of Divinity*, also published by subscription, in two volumes, in 1731 and 1733. If the books were inscribed by Watts, all traces of such inscriptions have gone with the missing fly leaves. The evidence that the surviving books are those actually sent lies in the shelf numbers assigned to them, and names of early Yale students or dated annotations on the pages. Although with every sign of hard use, the volumes are easily recognized as fine folios, quite properly valued by Rector Clap at five pounds.

101. M.H.S.P. II, 9 (1895), p. 361.

102. M.H.S.P. II, 9 (1895), p. 362.

Rector Williams endorsed Watts's letter of June 7 giving notice of the gift, "Answered on November 15th, 1738." A draft of the letter composed by the Rector, expressing the thanks of the College for the books and continuing the theological discussion suggested by Watts, is in the Yale Library. It bears frequent erasures, corrections and reconsidered phrases, illustrating the laborious care taken by Williams in his reply to the distinguished London divine.

Revd. Sir

I have your Fav[ou]r of June 7th together with your Kind and noble and to us Very acceptable Present of Books—For which The College Corporation by me now returns their most Grateful Acknowledgement [with their Humble respects. *cancelled*]*—*The Service these Books will do us will I hope be very Great and Lasting—You will please Sir to forgive the freedom I used in acquainting you with our Want of such Books—when we had so many Late Writers of the Arminian stamp—from whom I have always [dreaded their Inf *cancelled*] feared some unhappy Influence on the minds of our Youth—Thro' the Goodness of God, the Pains that has been taken to preserve them has been greatly succeeded—and these Will I Trust be standing Helps in the Cause of Truth—When I mentioned it to your-self—I did hope when you knew our state—that as Providence might give You an opportunity to Lead some Generous Mind to shew us Kindness—so [your Goodness *cancelled*] You would Improve the same.

But Sir your Goodness has Exceeded—and covers me with Blushing at the Thought of my Boldness. I had only read something in Dr. Ridgely on the Quinquarticular Points, which pleased—but knew nothing then of his pecul[ia]r sentiments on the Doctrine of the Trinity—in which he may probably have as few followers with us as with you Your Scripture Doctrine has perhaps done us as much [Go *cancelled*] Service on the subject as any thing that has come to us—The reasons you offer for your Opinion That the Gifts of miracles and Tongues will be vouchsafed for the Conversion of the Heathen Nations to Christianity I confess have their Weight to render it probable—I Expect Sir with you the Latter Conversion of

the Jews and that [it will be as Life to the Dead to the Gentiles *cancelled*] there shall be a more abundant Conversion of the Gentiles than there was in Pauls time—and Tongues and miracles seem as Needful to convert the Nation you speak of as they were in Pauls Time—if the Conversion must be as speedy—but maynt the spread be more abundant tho' More gradual which supposed there dont appear a like necessity of miracles—

But if the downfal of Antichrist is to precede the Conversion of the Jews May it not be thought—That the Judgment then Executed upon Rome Papal will be so great and remarkable as to be an uncontroulable Evidence to the Truth of the spirit of Prophecy appearing in the New Testament—even to the Jews themselves—so as to force them to Consider and see Him whom they have Pierced etc—and how far may the sight and certain reput thereof [to the Heathen World *cancelled*] together with the plentiful Effusion of the Holy Spirit in its sanctifying Influences—with the Gospel preached [may *cancelled*] prevail to revive religion in the professing World as well as to convert the Heathen World—without the Gift of Tongues etc—who can tell—[*Several lines erased and corrected by the writer to the following:*] In what manner soever Christ will set up his universal Kingdom I believe it will be with great Power and Glory—tho' We know not how when or that it might be hastened. [and if Mr. Lowman be right in his Paraphrase on the Revelations it seems the Time when he will do it is yet much further off than our Divines have been Wont to suppose it *cancelled*.]

But if not to be expected before and Mr. Lowman (of whom we Know Nothing but his Name and Book) be right in his Learned and Judicious Paraphrase on the revelations—The Patience and Faith of [Christians *cancelled*] Saints is yet to be tried and exercised a Long Time, ere that happy Period shall arrive—[You mention *cancelled*] Whether there will be any farther printed accounts of the great Work you speak of In Hampshire—etc is doubtful—on Dr. Colmans Desire from Dr. Guise, several ministers in that County have [drawn and signed *cancelled*] given their Testimony to the Truth of The Printed Narrative, which I suppose is transmitted to Him.

It is Sir I own Matter of Wonder and great thankfulness to God that under so much Difficulty and Illness you speak of you have

been able to do so much and that such a strength and Vigour of mind is continued—May God make the whole of what remains of so precious and useful a Life to his Church Easy and Serene [*Three lines cancelled and corrected by the writer to the following:*] and so to abound, *even to a Lengthened age, in Like precious fruit—*

am very sorry any trifling Packets of mine should have given you any Charge—I put my Letters into the Hand of a Friend of a [*sic*] Boston—that I supposed would have taken all due Care of them Your Direction I shall attend for the future—Please Sir to accept etc the Humble Respects of our College Corporation—and still [have a Kind remembrance of the College *cancelled*] allow a room in your Kind th[ough]ts Intercessions to the College,—and to advise who is your

Most obliged and very

H———— S————t

E. W————MS

Nov. 15. 1738—

Mr. Arnold¹⁰³ [purposes once more to Eng[lan]d *cancelled*] who inst[ea]d of having a better View of things—as you prayed for Him—is of the same temper of the highflyers in Eng[lan]d as the most [2 or 3 words illegible] Ch[urch]men among us—purposes speedily once more for Eng[lan]d to do us mischief [*inserted by writer*] in every respect he can [(from the best I can learn) all the mischief he Can *cancelled*—what he may do by misrepresentation I know not—Men must be very Ignorant of X[Chris]t K[ingdo]m who can think it is preached by Epis[copal] missionarys sent here of such a temper and principles who think [?] our Ch[urc]h and Min[isters] [*1 or 2 words illegible*] go from place to place to gain proseliets from such as are anyways disaffected—or obnoxious in our Churches—bapt[i]s-[i]ng such as are refused by our ministers—on account of scandal in the Parents [not a little of *cancelled*] Which Mr. A——d has ben lately doing at W——d on Con[ne]c[ticu]t river 40 mile from the place of his abode where I hear he intends to endev[o]r for a missionary's being sent—where there are no Ch[ur]chmen—save one or

103. Cf. note 45. Jonathan Arnold, Pastor of the Congregational church, West Haven, Conn., from 1725-1734, de-

clared for Episcopacy in 1734. Dexter, Biog., v. 1, p. 274-277.

2 families late comers of little religion—and 3 such as are A scandal to X[Christian]ty whose Children he has lately Baptised—I pray he may be disappointed—

For the Revd. Dr. Watts—For the Revd. Isaac Watts D. D In London

Nov. 15. 1738.

Duplicate Elisha Williams

Some such letter must have been forwarded to London by the Rector of Yale College, but, that it did not arrive at its destination, is shown by Watts's anxious uncertainty expressed to Colman a year later in a reference to Williams,¹⁰⁴ "Tho I have had news from you of the receipt of the box of folio books, which I sent him, yet I have not hitherto received any tydings thereof from him. I hope they are arrived safe to his hands." In a post-script to a letter of May 23, 1740, he again mentions the gift,¹⁰⁵ "I have not yet heard from Mr. President Williams of my box of folios which you have receivd and transmitted."

Although generous in sending copies of his works to friends, Watts appreciated an acknowledgment. In succeeding letters he mentioned former gifts, expressing hopes of their safe receipt and, in turn, punctiliously acknowledged the arrival of gifts sent to him. This interest in the fate of presents was thus expressed in a letter of February 5, 1742/3 to Colman,¹⁰⁶ "I am glad when you give me notice of your receipt of all my packets and papers." Several years earlier, when some difficulty was evidently experienced, he twice referred to a lack of acknowledgment, for he wrote,¹⁰⁷ "The mention of them puts me in mind that my books, letters, etc., did not arrive till 3 or 4 months after I dated them. Nor have I had any notice of their arrivall from any but the hon[oure]d President of your College and yourself and Mr. Smith," and clearly expressed disfavour in a further

104. Nov. 13, 1739. M.H.S.P. II, 9 (1895), p. 371.

106. M.H.S.P. II, 9 (1895), p. 400.

107. M.H.S.P. II, 9 (1895), p. 350.

105. M.H.S.P. II, 9 (1895), p. 376.

reference,¹⁰⁸ "I am well persuaded my friends at Boston have received from the Governor the packetts I sent them the beginning of this year, but having no notice of it, I send them only my salutations by you. My thanks to Mr. Mather and Mr. Smith for their letters. But Mr. Mather had not received my packett at the end of May."

It must not be imagined that Watts possessed unlimited means. Although pastor of the Bury Street Church, and, through the Abney family, surrounded by every comfort, his resources must have been frequently tried by his benefactions. Postage costs were a consideration mentioned more than once in his correspondence with Colman,¹⁰⁹ and Rector Williams sent a humble apology for the extra charge his "packet" cost. Colman once expressed the obligation he felt, writing,¹¹⁰ "We are a great expense to you from year to year, and I am ready to blush at the great charge you are put to by your correspondence here with so many of us; but you gladly spend, and are spent, for the benefit of many, at home and abroad."

Although he did not receive prompt news of the arrival of the "five folio volumes," Watts bore no ill feeling, for his gifts to Yale continued. On June 6, 1739, through Dr. Colman, he sent the newly published first volume of *The World to Come*. His words, on sending copies of the work, were that he desired¹¹¹ "acceptance of a new labor of my pen, such as it is, and intreat the favor of you to distribute what are tyed in your packett. I have given the Governor the trouble of the rest." The book is not named by the donor, and Yale College is not specifically mentioned as a recipient, but, that *The World to Come* was the work, and that Yale College was to receive a copy, is clearly seen from Colman's acknowledgment with its reference to that book and the first discourse in it, "The End of Time." In a long and exceedingly interesting letter begun on August 20 and finished on September 22, Colman made lengthy comments on

108. M.H.S.P. II, 9 (1895), p. 351.

109. Cf. M.H.S.P. II, 9 (1895), p. 390.

110. Milner, p. 641.

111. M.H.S.P. II, 9 (1895), p. 365-366.

two gifts from Watts to him, his *Essay on Civil Power and Self Love and Virtue Reconciled only by Religion*, works never sent as gifts to Yale. He also referred to Yale, the book sent to the College, and the movement made in 1739 by the Synod of Philadelphia to establish a college in the Middle Colonies, as Yale, the nearest college, was too far distant. These portions of his letter are as follows:¹¹²

Boston, Aug. 20, 1739.

Rev. and dear Sir,

I have your new and great favour of June 6th, with your packets for Harvard and Yale colleges, which I have forwarded . . .

Mr. President Williams has been followed this year with a dreadful headache, which has greatly endangered the loss of his sight, but through the favour of God he is much restored, yet often thinks he must leave New Haven, and live farther from the sea air, to which he imputes the pains of his head, finding them return with the bleak sea winds. He is a most valuable man, and his sickness or retirement would be a great loss to us . . .

How pleasant is it to see you finishing your course with the present subject, "The World to Come!" "The End of Time!" "The Watchful Christian!" &c. and how pleasant also is it to receive your promise, by the will of God, of more on the same head: a harvest to you, I trust, living and dying. You do well to wear and work out, and to come to your grave as a shock of corn in its season . . .

There is a motion lately come to us at Boston, from the presbytery from Pennsylvania and New York, for a new college to be built in those parts, the churches there multiplying, and the people finding it so far from home to send their children to Yale, which is next to them: but the rumours of war will be like to retard this great affair; for as we here have promised them our assistance, so they propose to send over one of their number to London or Edinburgh . . .

A copy of the first volume of *The World to Come*, which was probably the one sent, stands on the shelves of the Library, the evidence of its early existence there being its shelf mark, that assigned in 1742, and the dated inscription on the fly leaf, "This

112. Milner, p. 640-642.

Book belongs to Yale College Library AD 1758." The work was printed for Richard Hett and James Brackstone, the latter being Watts's nephew, the son of his only sister, a young man whom Watts enthusiastically assisted when he first set up his shop, although later the relations between the two were very strained.¹¹³ The promised second volume of *The World to Come*, published in March 1744/5, when copies were sent for distribution in America, was not sent as a gift to Yale, for it is not listed in any of the printed catalogues of the Library.

Watts's sympathetic comment when hearing of the possible resignation of Rector Williams, written to Colman on November 13, 1739, already quoted in part, is as follows:¹¹⁴

I am grieved to think that Mr. President Williams should be yet laid aside from his work, or constrain'd to depart from that province which he so honorably fulfils. Tho I have had news from you of the receipt of the box of folio books which I sent him, yet I have not hitherto received any tydings thereof from him. I hope they are arrived safe to his hands.

Rector Williams resigned on October 31, 1739, for the reason that¹¹⁵ "the Sea Air, and southerly Winds at New Haven did not agree with his Constitution, and sometimes incapacitated him for Business." His successor, the Reverend Thomas Clap, was installed on April 2, 1740. The news of the resignation of Rector Williams and the appointment of Rector Clap evidently did not reach Watts immediately, for his gift to Yale College, sent through Colman on May 23, 1740, was directed to Rector Williams. Watts wrote:¹¹⁶

I have ventur'd to put into your hands a new book published amongst us about six weeks ago on the *Ruin and Recovery of Man*. I cannot but much approve of the greatest part of the author's opinions, and therefore I have sent one to be transmitted by you for Yale College to Mr. President Williams, and another to be perused

113. Milner, p. 680; M.H.S.P. II, 9 (1895), p. 409.

114. M.H.S.P. II, 9 (1895), p. 371.

115. Clap, *Annals*, p. 38.

116. M.H.S.P. II, 9 (1895), p. 376.

by Mr. Holyoak and to be given to Harvard College, if yourself and Mr. Holyoak shall agree that there is no such heresie in them as to forbid them a place among my writings in those two Colleges.

The reference was, of course, to Watts's own work, published anonymously, which aroused such controversy that a second edition, prepared in answer to the criticism, appeared two years later. The second edition was not sent to Yale, but the first edition was evidently approved for the College Library. It was accordingly placed with other works by Watts and was listed in the Catalogue printed in 1743. A copy of the book in the Library to-day is probably the volume sent, although its lacking title page and fly leaves have taken with them any possible inscription or early marks of identification. A student's note, written in 1762, is a possible indication that this is the original gift.

Rector Williams notified Watts of his withdrawal from the rectorship on August 15, 1740. Watts's reply, sent the following spring, was written by an amanuensis, as were all his letters of this period, with the signature only in his hand.¹¹⁷

Stoke Newington near London

May 30: 1741

Revd. Sir

I received your Letter dated from Weathersfield Augt. 15. 1740. I am glad to hear Books that I have sent from time to time come to your hands at Yale College, and are likely to be usefull there.

Yet it is a pain to me that your want of Health has removed you from your Post of Presidency, tho you tell me it is worthily filled up by Mr. Clap; and since you say, that you shall thankfully be the hand to convey any thing to that College, I here transmit a Volume to you, first, for your Perusal, and then for Yale College.

My Health has been this spring at so low an Ebb that I cannot perform the offices of my Station: So that I am constrain'd to neglect talking with you upon the Subject and argument, about Self Love and Vertue reconciled only by Religion, but I am very well pleased to find that you agree with me almost intirely.

117. Original in Yale Library, gift of Yale Library Gazette, v. 1, Jan. 1927, Mr. Francis Parsons, 1926. Printed in p. 44.

I can now write nothing for the Press, but content my self to publish my ancient Labors since the World is pleased to receive them. How long God will continue me I know not, but am waiting his Will: May God preserve your health and Usefullness yet many Years for publick Service. I am

Sir

Your affectionate Humble Servant
and Brother

I: WATTS.

Addressed: To The Revd. Mr. Elisha Williams Late President of Yale College New-England

Endorsed: May 30. 1741 anser. with [?] May 20. 1742

The volume sent from London was undoubtedly the first part of *The Improvement of the Mind; or, A Supplement to the Art of Logic*, published in 1741 for James Brackstone, Watts's nephew. It was of this work that Dr. Samuel Johnson said:¹¹⁸ "Few books have been perused by me with greater pleasure . . . Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended." Copies of the work, described as¹¹⁹ "the last fruits of the press" had been sent to America for distribution through Colman on May 18, 1741, about two weeks before the copy was sent to Yale. The retired Yale Rector undoubtedly transmitted the book received to his successor, and it was placed in the College Library. It is listed in the Catalogue of 1743 and in that of 1755, but was not included in those of 1791 and 1808, and has not survived. Doubtless the volume proved so useful in the instruction in the College that it was worn out in service.

A year later Watts's *The Harmony of All the Religions*, printed for James Brackstone, who was continuing in his favour, was sent to both colleges through the Reverend Benjamin Colman. In a letter of July 3, 1742, after a reference to the second

118. Johnson, p. 13.

119. M.H.S.P. II, 9 (1895), p. 384.

edition of *The Ruin and Recovery of Mankind*, sent as a gift to Harvard, mention is made of the gift to Yale.¹²⁰

There is another book also which is called the *Harmony of all the Religions*, etc., in the packet. This I have sent to your two libraries, that is to Harvard and Yale, as well as to Mr. President Holyoke and yourself. This was written six years ago, for I cannot write books now. I hope it will be very usefull to students tho having no name to it I have but few of them to dispose of.

Doubtless the Reverend Benjamin Colman dutifully forwarded the volume to Yale College but no record of such a book appears in the Catalogue of the Library printed in 1743, in the revised catalogue of 1755, or in any succeeding printed catalogue. It was only in 1928 that the Library acquired a copy of *The Harmony of All the Religions*, presented to it by a donor¹²¹ who had noted it in a book dealer's catalogue. The volume presented bears on its fly leaf a flourishing inscription:

Thomas Clap me jure Possidet Dono Authori Revd. D D Watts

The problem must remain forever unsolved whether this volume, inscribed by Rector Clap, was the copy destined for the Library, or a second copy, a personal gift from the author.

Rector Williams' successor, Thomas Clap, had been fulfilling the duties of his office with characteristic vigour since April 1740. Even previous to his appointment as the head of Yale College, Clap had had experience with Watts as a donor of books, for, while he was pastor at Windham, with thirteen other ministers, he signed the Covenant made by the Company of the Philogrammatican Library at Lebanon, Connecticut, and, as a member of the Company, undoubtedly knew of Watts's gift to the Library in 1739.¹²² Rector Clap, after coming to New Haven, must have taken an early opportunity to write to the English divine, sending to him information and tracts in regard to

120. M.H.S.P. II, 9 (1895), p. 396.

122. Cf. note 5.

121. Professor C. B. Tinker.

the revival of religion which began in 1740 on Whitefield's visit. The indication of such a communication is seen from Watts's reference to it in a letter to Colman dated October 22, 1742, in which he said:¹²³

I have received also very lately from Mr. Clap of Yale College some papers and some pamphlets all relating to the irregularitys and the abuses that are crept in among some people who encourage this great work of God in New England.

As a postscript he adds:

P.S. Sir, the Revd. Mr. Clap, tho he much desired to receive a letter from me, he has given me no instruction how to direct it, and therefore I must be forc'd to transmit it by your hands.

A month later, on November 15, 1742, as a postscript to another letter to Colman, a further mention of President Clap was made.¹²⁴

P.S. I am forced, Sir, to trouble you with these packetts to Mr. Williams and Mr. Clap, for I know not how to send them otherwise. Nor do I know how to superscribe the letter to Mr. Williams, being ignorant of his character or title, and hope he will excuse it, till you please to give me some friendly information.

If any books were sent to the College Library with this letter, none can be identified as gifts of this date.

All the books sent before 1743 as gifts to Yale College, with two exceptions already noted,¹²⁵ were included in the Catalogue of the Library printed in that year. For one volume by Watts listed in the Catalogue no evidence has been found either of the date of donation or even that the author was the donor. His *The Holiness of Times, Places, and People under the Jewish and Christian Dispensations Consider'd and Compared*, published in 1738, may have been sent by the author through Boston on May 31, 1738, when copies, referred to as delayed in appearing by the slowness of the printer, were sent for distribu-

123. M.H.S.P. II, 9 (1895), p. 396.

125. See p. 28.

124. M.H.S.P. II, 9 (1895), p. 399.

tion in America.¹²⁶ The volume is listed in the Library Catalogues of 1743, 1755, and 1791, but is not included in that of 1808 and has not survived.

There are two official records of accessions to the College Library after 1743, the date of the first printed catalogue. One of these, in a ledger entitled "College lands," is an inventory begun in 1747 of all the physical properties of the College, including apparatus and books as well as land. In the section devoted to books, headed "Of the Library," a statement in regard to the Catalogue of the Library made by the President in 1743 is followed by a list headed, "Books since added." In this list, which occupies two pages and extends to 1753, four gifts from Watts are included.

Dr. Watts *Orthodoxy and Charity* 8vo given by the Author

Dr. Watts's *Sermons*—printed 1747. given by the Author

Questions concerning Jesus 8vo

The Glory of Christ as God Man 8vo

} given by Dr. Watts.

The same titles appear in the second Library inventory, a more informal record, a list of additions to the Library written on blank leaves at the end of a copy of the printed Catalogue evidently intended for official use. However, here, the indication that the author was also the donor appears only for *Orthodoxy and Charity*. In neither inventory is the date of donation given. Watts may have sent his *Orthodoxy and Charity* on its publication in 1745. This work is included in the Catalogue of 1755 but was omitted from succeeding catalogues and has not survived. The Library's present copy of *Useful and Important Questions concerning Jesus* may be the original gift from Watts. It lacks the fly leaf and any possible inscription, but has, on its title page, the shelf numbers assigned to it in 1755 and in 1791. It may have been sent soon after its publication in 1746 as in February of the next year, Watts referred to it, in a letter to Colman, as a work already presented to that divine.¹²⁷

126. M.H.S.P. II, 9 (1895), p. 362.

127. M.H.S.P. II, 9 (1895), p. 409.

Watts's last gift to the College was sent on February 11, 1746/47. In a letter to Colman, of that date, he writes,¹²⁸ "I give you the trouble of conveying the books to Yale and Harvard College, as likewise the letter to Mr. Whitfield . . ." The books sent must have been his *Evangelical Discourses*, dedicated to the Church in Bury Street, printed in 1747, which is listed in the Yale inventory as *Sermons*, and a work on the Trinity, *The Glory of Christ as God-Man*, published a year earlier. Copies of both of these works were sent to Colman also, with the letter announcing the gifts to the colleges. The two works sent to Yale remain in the Library. Although not inscribed by the donor, they have notes on their fly leaves, possibly written by Rector Clap, that in *Evangelical Discourses* reading, "Given to the Library of Yale College By Dr. Watts 1747," that in *The Glory of Christ* being, "Yale College Library This book belongs to the Library of Yale College Given by Dr. Watts 1747." The copy of *Evangelical Discourses*, referred to as sent to Harvard, is probably the volume, identical with the Yale copy even in its binding, now in the Harvard Library.

Watts's influence is evident in two other gifts to the College Library, although neither was received directly from him. At the request of his intimate friend, Dr. Thomas Wilson, Watts had changed forty or fifty passages in a work by Dr. Wilson's father, the Reverend Thomas Wilson, Bishop of Sodor and Man, to make it more in accord with the Calvinistic religion in America.¹²⁹ When the second edition of this work, *The Knowledge and Practice of Christianity Made Easy to the Meanest Capacities: or, An Essay towards an Instruction for the Indians*, with Watts's emendations, was issued in 1741, a year after the appearance of the first edition,¹³⁰ "some hundreds" were sent by Dr. Wilson and others for distribution in America, the acceptance of such copies in New England and the favorable attitude

128. M.H.S.P. II, 9 (1895), p. 409.

130. M.H.S.P. II, 9 (1895), p. 394;

129. M.H.S.P. II, 9 (1895), p. 393—
394; Keble, p. 914-921.

toward the book being noted by Watts in October of the following year.¹³¹ Thirty copies were sent to Yale College, the record appearing in President Clap's inventory of gifts.

1742 The Rev. Dr. *Thomas Wilson*, of London, 30 of the Bishop of Sodor's Instruction to the Indians, to be given to the Students, £5

Seven copies of the work were placed in the College Library, on shelf 5 of tier 1, numbered 57 to 63. Seven were remaining in 1823, but one only has survived to the present day. This copy, the original number 5.1.58, is inscribed, in Benjamin Colman's hand:

From His Excellency Governor Shirley to Yale-College For the Use of Students in Divinity. Boston. July 7. 1742.

Governor William Shirley, who had succeeded Governor Belcher in May 1741, evidently subscribed for the distribution of the work in America. It was possibly for a later gift of this work, which was repeatedly issued, and not for surviving copies of the original gift, that the Yale Trustees, in July, 1760,¹³² "Voted that one of the Bishop of Sodor's Instruction to the Indians sent by the Rev. Dr. Hales and Dr. Wilson be given to each member of this Corporation and to the Professors and to the present tutors and to the Rev. Mr. Wheelock who is now instructing Sundry Indians."

The second instance of influence related to an edition of the Reverend John Jennings's *Two Discourses*. Dr. Colman, reading that Watts always had Jennings's work¹³³ "at his right Hand in his Preparations for the Service of the Sanctuary," had the book reprinted for distribution among the ministers of America and also¹³³ "to get a Number of them deposited with the Reverend Corporation and Trustees of our flourishing Academies, both Cambridge and New-Haven." The *Two Discourses* had first been published in London in 1723, with a preface by Watts,

131. M.H.S.P. II, 9 (1895), p. 397.

132. Yale Corporation MS. Records.

133. Jennings, p. 13.

and twice reissued. The American edition, printed in Boston in 1740, was distributed to the two colleges, Yale receiving at least nineteen copies, the number listed in the catalogues of the Library of 1743 and 1755. In that of 1791 fourteen copies are recorded, and in the succeeding catalogue of 1808, twelve, the number also surviving in 1823. Three copies are in the Library to-day, all inscribed in Colman's hand:

For the use of students in Yale College Given by B. Colman 1740.

Of the three copies, that with the shelf number 1.5.50 has always remained in the Library. Copies numbered 1.5.44 and 1.5.54 had, at some time in the past, been discarded as useless duplicates, but were restored in 1920 and 1932 by donors¹³⁴ into whose hands they had fallen. These volumes have a special interest on account of the statement prefixed by Benjamin Colman, which summarizes Watts's bounties to the two colleges in America. When he received a copy of this work, Watts graciously replied to the tribute,¹³⁵ "I fear, dear Sir, you sett my character and my services too high in your preface to the discourses of *Preaching Christ*." Colman's statement is as follows:¹³⁶

Only I will take the present *Occasion* to express my *Gratitude* to my beloved and honoured Friend, Dr. WATTS, who thro' my Hands has enrich'd both our *Colleges* with his *invaluable Works*; which contain a *Treasure of Grammar, Logic, Philosophy, Geography, Astronomy, Ethics, Ontology*, and above all *Divinity* in numerous *Treatises*; with *Volumes of Sermons* had in great Honour in the *Universities of Great Britain*, as well *Oxford and Cambridge*, as *Edinburgh and Glasgow*; together with his excelling *Writings in Divine Poetry*, his *Horæ Lyricæ*, his *Imitation of David's Psalms* and his *Book of Hymns*; of which our Venerable Father STODDARD of *Northampton* has sometimes said to me;—"that when *tir'd* with severer *Studies*, upon reading one or two of these rapturous *Hymns*, he had *return'd fresh* to his *Work*.

134. Copy 1.5.44 gift of Rev. Dr. George Roberts, 1932; copy 1.5.54 gift of Miss Annie Burr Jennings, 1920.

135. M.H.S.P. II, 9 (1895), p. 380.

136. Jennings, p. 13-14.

I trust the immediate *Governors* and *Instructors* in our *Colleges* will let the *Students* know the *Price* [*prize?*] put in to their *Hands*, for their *Pleasure* as well as *Profit*, by *these* and *other generous Benefactions* to their *Libraries* from *England*; and that *God* will requite the *Kindness* and *Bounty* shown us in the like *Fruits of Literature and Piety*, in *Times* long to come, from among *our selves*.

This was not the only appreciation expressed in America during Watts's lifetime. American commendations of his works ranged from Governor Belcher's stilted and unctuous request,¹³⁷ "When you favour the world with any new publication, let me partake," and his,¹³⁸ "When you are pleased to oblige the world with any thing new, I shall be glad to have it as a strength and ornament to my small collection," to the simple and sincere praise of John Sergeant,¹³⁹ "When I hear of any thing of *Dr. Watts's* coming abroad, I am impatient till I have read it: nor will you, I hope, account it a flattery that I say with many others that I never read any thing of yours, without being made wiser and I hope better," and his statement of indebtedness to Watts's writings,¹⁴⁰ "which have the force to charm minds to the love of piety and virtue, and infuse something of his own spirit into his readers." Dr. Z. Boylston wrote to Watts,¹⁴¹ "All which, and indeed every piece which drops from your golden pen, meet a joyful acceptance in general from those who see them here in *New England* as well as those at home. May your shining gifts and graces be increased." New England's opinion is reflected in the words of Jonathan Belcher,¹⁴² "All *Dr. Watts's* works are had in esteem and honour amongst us." The frequent reprintings of his works in America, even during his lifetime, are evidence of the truth of the statement. Watts's appreciation of the esteem in which his works were held is reflected more than once by such statements as,¹⁴³ "I ought to acknowledge it with great

137. Milner, p. 663; Belcher, v. 2, p. 394.

138. Milner, p. 568.

139. Gibbons, p. 441; Milner, p. 687.

140. Milner, p. 539.

141. Gibbon, p. 449; Milner, p. 499.

142. Milner, p. 469; Watts, Works (1810), v. 1, p. lxii.

143. M.H.S.P. II, 9 (1895), p. 338.

thankfulness that God has made my writings extend in their acceptance and usefulness even to the saints in America," and his expression of gratitude to God¹⁴⁴ "who is pleased to make my writings usefull on both sides of the great ocean."

A more practical form of appreciation was shown in the use made of the works as contributions to the curriculum in the colleges to which they were given. The Bishop of Oxford, in a letter of acknowledgment for a gift of *The Improvement of the Mind*, thus refers to the use of Watts's works in the English University:¹⁴⁵ "I am extremely obliged to you for the agreeable present of your book, which is peculiarly well adapted for the direction and improvement of students in the university, where your Logic is by no means the only piece of yours that is read with high esteem." Watts himself makes a more¹⁴⁶ unconditioned statement, in writing to Colman in 1728, "The world has heaped unmerited honors on almost all my writings. Even Oxford and Cambridge break thro' their bigotry and hatred of the Dissenters, and use my Logic, my Astronomy, and my Poems." Their use extended to American colleges. In 1727 Isaac Greenwood, then Professor of Mathematics at Harvard, in acknowledging gifts of the Astronomy and Geography, expressed a practical decision in regard to their use at Harvard:¹⁴⁷

Your *Astronomy* and *Geography* is highly worthy the esteem our students have of it, and if there are enough in the country to be purchased I propose this fall to make it their *vade mecum* in those studies.

Could I obtain treatises on all the mathematical sciences which are proper for the education of divines written with such a freedom and ease of expression, as well as perspicuity of thought, it would exceedingly facilitate the business of professing the *Mathematics*, etc.

Copies of Watts's *Logick* in the Yale Library, provide evidence that this work was a text book in the College until the early nineteenth century. One edition has inscribed in it a succession

144. M.H.S.P. II, 9 (1895), p. 374.

145. Milner, p. 664-665.

146. M.H.S.P. II, 9 (1895), p. 341.

147. Gibbons, p. 437; Milner, p. 460.

of names of students identified as members of the classes of 1782, 1783, and 1784, and another bears the inscription "Roger S. Skinner, Yale College, 1809."

In Yale College, in addition to the condition of books surviving from Watts's gifts, with well thumbed pages, worn bindings, and annotations and names of early Yale students written in the volumes, and to the fact that some of the volumes are gone, evidently worn out, there is other evidence of use. This, unfortunately, does not consist of statistical circulation records for only a few fragments of records of books borrowed by students have survived, or scattered memoranda made by President Clap, when he allowed readers to take books from the Library. One such memorandum, relating to a book by Watts, is written on the cover of the manuscript shelf list of the Library, Rector Clap's signed record, "Sep. 1743. I let Bebee have 1 Vol. Dr. Watts's Sermons." There are other references to the value of the books in Yale College. Rector Williams expressed his thankfulness in behalf of the youth at Yale College when he acknowledged the gift of the *Berry Street Sermons* and assured Watts that his *Sermons* sent to the College earlier, had "done great service." In his letter of November 15, 1738, he expressed appreciation of the value of his *Christian Doctrine of the Trinity*. Yet these were not the only works to receive commendation for use in the College. When Rector Clap printed the Catalogue of the College Library in 1743, there appeared with the Catalogue a supplementary volume written by Samuel Johnson, Yale 1714, at one time a Tutor in the College, and later the first President of Columbia University. This volume, *An Introduction to the Study of Philosophy Exhibiting a General View of All the Arts and Sciences, for the Use of Pupils*, had a supplementary reading list entitled *A Catalogue of Some of the Most Valuable Authors on Each Part of Philosophy, Proper to be Read by the Students*. This list of recommended books included several of Watts's works. He is mentioned with several authors of books on logic, including Le Clerc, Locke and Bacon. His work on astronomy is included with those of Gassend, Wells, Keill,

Whiston, and Dr. Gregory. Under the heading *Pneumatology*, his *Philosophical Essays* is listed, together with works by Berkeley, Locke, Malebranche, Descartes and Shaftsbury. He is named as an author to be consulted on the Arian and Socinian controversy. Of course, his *Sermons* are included in the reading list.

Further evidence of use appears in the *Catalogue of Books in the Library of Yale-College in New-Haven*, printed in 1755, in which Rector Clap added a device, designed as an aid to the students in their studies, which was not included in the earlier catalogue. He designated with an "Obelisk" books which "may be taken out by Freshmen and Sophomores," and with an "Asterism" those "especially recommended to Juniors and Seniors." Among the few books assigned for the lower classes is "Dr. Watts on Reading and Writing English," while for the upper classes "asterisms" are placed against all the works, except the two excluded from the catalogue, with the exception of his *The Glory of Christ* and his *Useful and Important Questions concerning Jesus*, indicating the high esteem in which the writings were held. A later President of Yale College also gave a tribute to Watts. President Stiles, in his Diary on August 1, 1771, when Mr. King had finished painting his portrait, described the "Emblems" which, at his desire, were shown in the portrait.¹⁴⁸ According to Stiles's explanation the shelf of folio volumes in the background indicates his interest in history, while the other shelf shows "Newton's Principia, Plato, Watts, Doddridge, Cudworth's Intellectual System, and also the New Engld primaevial Divines Hooker, Chauncy, Mather, Cotton." Watts thus is named as an author of importance.

The eminent divine died at Newington on November 25, 1748. *The Gentleman's Magazine* published the following notice of his death:

Isaac Watts, D. D. a truly ingenious and accomplish'd person, as well in polite literature as divinity and the sciences, of which his writings as well poetical as prosaic abundantly testify, and no less

¹⁴⁸ Stiles, v. 1, p. 131.

exemplary for candor, piety, and solid virtue.—He was a dissenting minister, but honour'd by all parties.

The emotions of Dr. Price, Watts's colleague, would not allow him to "venture on" the funeral sermon which was preached by the Reverend David Jennings.¹⁴⁹ In the sermon a reference to America illustrates that Watts's interest in the country and the country's respect for him were well known to his associates.¹⁵⁰

Though his *Voice* is not *any longer heard by us*, yet his *Words* like those of *the Day and the Night*, are '*gone out to the End of the world.*' *America* and *Europe* still hear him speak, and it is highly probable they may continue to do so till *Europe* and *America* shall be no more.

The news of the death reached New England late in March of the following year. The *Boston Weekly News-Letter* for Thursday, March 30, 1749 had the following note:

On Monday last arrived here the Ship John Galey, Capt. Newgar, from London, by whom we have the following Advices from the public Prints.

In the list of events, under date of November 29, is the notice:

On Friday last died at Stoke Newington, the Pious and Learned Isaac Watts, D. D. a Protestant Dissenting Minister of great Eminence; belov'd, admir'd, and rever'd; Whose Works, with which the World are obliged, will perpetuate his Elogy to Ages yet unborn.

Doubtless this notice was the first news of the event to reach Yale College.

From a survey of the various strands of evidence from which the history of Watts's successive gifts to Yale College is woven, it may be seen that he gave to the College Library forty-three books representing thirty-nine works, three being in two volumes, one, in three, and two bound in one cover. With the exception of the possible early gift of the collected edition of Milton and the treatises by Ridgley, Howe, and Bates, sent to the

149. Milner, p. 704.

150. Jennings, Sermon, p. 3.

College in response to a special need expressed by its Rector, the gifts represented Watts's own writings or works to which he contributed.¹⁵¹ Of the books sent later than the gift of 1730, all seem to have been dispatched on or shortly after their publication, and Rector Clap is essentially correct in his statement that they were sent "as they were from *Time to Time* published."

Watts was fully aware of the popularity of his works in England, and it was with a sincere desire to do all in his power for the furtherance of religion in the colonies that he contributed copies to his friends in America and to the two colleges. Although there was never the close association between Watts and Yale that existed between him and Harvard, as the Reverend Benjamin Colman, and others, kept the London minister informed about that college, his interest in Yale was not perfunctory, but was inspired by his missionary zeal to assist in the cause of preparing ministers for spreading the Kingdom of Christ.

During the seventeen years covering the period of Watts's gifts, the Yale Library had grown from a collection of about 1,400 volumes, to a well-arranged and catalogued library of more than 2,500 volumes, and the College, from an institution consisting of the Rector, two tutors and about seventy-five students, to one of a Rector, three tutors and more than a hundred students. A much needed new building had not yet been added to the single one completed in 1718, in which the room at the south end of the second floor was still assigned to the Library.

When, in 1742, the Library was catalogued and set in order by the methodical Rector Clap, assisted by Tutor Worthington, all of Watts's works, numbered 1 to 29, were placed on one shelf,

151. In addition to works by Watts mentioned on p. 12 the following were not given to Yale: *An humble attempt towards the revival of practical religion among Christians* (1731), *Humility represented in the character of St. Paul* (1737), *An essay on civil power in things*

sacred (1739), *Self-love and virtue reconciled only by religion* (1739), *Questions proper for students in divinity* (1740), *The world to come*, 2d vol. (1745), *The rational foundation of a Christian church* (1747).

“box” 7, “tier” 9, completely filling it. The five folio volumes sent in 1738 were placed on shelves for large volumes, and the *Narrative* of Jonathan Edwards, a small octavo, was assigned a number in “box” 5 of “tier” 1, designed for books of this size, where the copies of Jennings’s and Wilson’s works, small octavos, were also placed. Books sent by Watts after 1743 were shelved in “box” 6 of “tier” 18 with other additions to the Library, and were included in the revised catalogue printed by Clap in 1755.

Of the volumes sent, eleven original gifts have survived, identified by inscriptions of the donor, of Colman, or possibly of Clap, while seventeen additional volumes, representing thirteen works, are, in all probability, the original gifts. Four works, which did not appear in the Library Catalogue of 1742, or in Clap’s manuscript shelf list, were evidently lost before the date of publication of the catalogue. Six volumes, included in earlier catalogues, were not listed in that of 1791, apparently having disappeared between 1755 and 1791. Five were evidently lost after 1791 as they were not in later catalogues.

It cannot be doubted that the shelf of books sent by the London divine formed a notable part of the Library, and that the volumes were important in the cultural background of the students of Yale College and served in the education of those who went forth to be leaders in New England. It may, indeed, be said that the wish of Isaac Watts, expressed when sending books to Rector Williams, was fulfilled, “I am glad to hear books that I have sent from time to time come to your hands at Yale College, and are likely to be usefull there.”

NUMBER ASSIGNED IN CATALOGUES

No.	1743	1755	1791	1808	1823	1938
1. Hymns and spiritual songs	9.7.8	9.7.8				
2. Horæ lyricæ	9.7.13	9.7.13	11.8.5	Listed	Listed	Probably the original copy.
3. The psalms of David	9.7.9	9.7.9	15.6.3 or 15.7.22			
4. Sermons, 3 v.	9.7.4-6	9.7.4-6	5.6.20-2			Probably the original copy.
5. Death and heaven	9.7.3	9.7.3				
6. Discourses of the love of God	9.7.24	9.7.24	6.5.23	Listed	Listed	Original copy survives.
7. A guide to prayer	9.7.7	9.7.7				
8. A defense against the temptation to self-murder	9.7.11	9.7.11	7.7.13			Original copy survives.
9. A caveat against infidelity	9.7.22	9.7.22	7.6.18	Listed	Listed	Original copy survives.
10. The Christian doctrine of the Trinity	9.7.1	9.7.1	6.7.36	Listed	Listed	Original copy survives.
11. Dissertations relating to the Christian doctrine of the Trinity	9.7.2*		8.7.20	Listed	Listed	Original copy survives.
12. An essay towards the encouragement of charity schools				Listed?		
13. The religious improvement of public events						
14. Logick	9.7.26	9.7.26	12.4.14			
15. The knowledge of the heavens and the earth made easy	9.7.19	9.7.19	13.7.15			
16. The art of reading and writing English	9.7.10	9.7.10	12.7.4	Listed	Listed	
17. Catechisms	9.7.16	9.7.16		London, 1780.	Listed?	Original copy survives.
18. Jeremiah Smith. The magistrate and the Christian						
19. A short view of the whole scripture history	9.7.17	9.7.17				
20. Philosophical essays	9.7.20	9.7.20	13.7.23	Listed	Listed	Probably the original copy.
21. An essay toward the proof of a separate state of souls	9.7.21	9.7.21	12.4.13			Probably the original copy.
22. An essay on the freedom of will	9.7.21	9.7.21				Probably the original copy.
23. Reliquiae juveniles	9.7.18	9.7.18	11.8.6	Listed	Listed	Probably the original copy.
24. Faith and practice . . . sermons preached at Berry Street, 2 v.	9.7.28-9	9.7.28-9	6.5.7-8	Listed	Listed	Probably the original copy.
25. The redeemer and the sanctifier	9.7.15*		8.7.21	Listed	Listed	Original copy survives.
26. The strength and weakness of human reason	9.7.12	9.7.12	8.7.22			Original copy survives.
27. Jonathan Edwards. A faithful narrative	1.5.36	1.5.36	8.7.23	Listed	Listed	Original copy survives.
28. The holiness of times	9.7.14	9.7.14	8.7.19			
29. John Howe. The works, 2 v.	6.1.6-7	6.1.6-7	3.2.4-5	Listed	Listed	Probably the original copy.
30. William Bates. The works	7.1.1	7.1.1	3.1.18	Listed	Listed	Probably the original copy.
31. Thomas Ridgley. A body of divinity, 2 v.	6.2.6-7	6.2.6-7	3.1.12-13	Listed	Listed	Probably the original copy.
32. The world to come	9.7.25	9.7.25	6.5.22			Probably the original copy.
33. The ruin and recovery of mankind	9.7.23	9.7.23	7.6.20	Listed	Listed	Probably the original copy.
34. The improvement of the mind	9.7.27	9.7.27				
35. The harmony of all the religions						
36. Orthodoxy and charity		18.6.23				
37. Useful and important questions concerning Jesus		18.6.10	7.6.21			Probably the original copy.
38. Evangelical discourses		18.6.8	7.6.22	Listed	Listed	Original copy survives.
39. The glory of Christ		18.6.9	7.6.19	Listed	Listed	Original copy survives.
40. Thomas Wilson. The knowledge and practice of Christianity	1.5.57-63	1.5.57-63	7.7.15-21	7 copies.	7 copies.	1 copy survives.
41. John Jennings. Two discourses	1.5.36-54	1.5.36-54	8.7.1-14	12 copies.	12 copies.	3 copies survive.

* Listed in manuscript shelf list but excluded from printed catalogue.

DESCRIPTION OF THE BOOKS

IN THE ORDER IN WHICH THEY WERE SENT FROM
LONDON AND REFERRED TO IN THE NARRATIVE

Unless another author is named, Watts is the author of the work listed.

< > indicate that [] were printed in the original.

1

HYMNS / AND / Spiritual Songs. / In Three BOOKS. / I. Collected from the Scriptures. / II. Compos'd on Divine Subjects. / III. Prepared for the Lord's Supper. / With an ESSAY / Towards the Improvement of Chri-/stian Psalmody, by the Use of E-/vangelical Hymns in Worship, as / well as the Psalms of *David*. / [rule] / By *I. WATTS*. / [rule] / [5 line quot.: Rev. 5.9; Plinius in Epist.] / [rule] / LONDON, / Printed by *J. Humfreys*, for *John Lawrence*, at the Angel in the *Poultry*. 1707.

xxiv, 276 p. A¹²-M¹² N⁶. 12.7 cm.

Title within border of two ruled lines.

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1743 and 1755. Probably the 10th edition, London, 1728, was sent. Described from the copy of the first edition in the Library of Congress.

2

HORÆ LYRICÆ. / [rule] / POEMS / Chiefly of the *Lyric* Kind, / In THREE BOOKS. / SACRED / I. To DEVOTION and PIETY. / II. To VIRTUE, HONOUR and FRIEND- / SHIP. / III. To the MEMORY of the DEAD. / [rule] / By *I. WATTS*. / [rule] / The FIFTH EDITION Corrected. / [rule] / [7 line quot.: Hor. Od. I imitat.; Pythag. Aur. Car.] / [rule] / LONDON: / Printed for JOHN CLARK and RICHARD HETT / at the Bible and Crown in the *Poultry*, near / Cheapside. M. DCC. XXVII.

xxxv, [13], 299, [5] p. A¹² B¹²-O¹² P⁶ plus 2 leaves inserted between B¹⁰ and B¹¹. front. (port.) 17 cm.

The two inserted leaves contain: On reading / Mr. WATTS's Poems / Sacred to Piety and Devotion. Edit. 4th, signed EUSEBIA; followed by Errata, and list of works by Watts. These leaves are bound at the end in the Harvard copy.

Engraved front. has engraved inscription: ISAAC WATTS. V.D.M. / G Vertue Sculp. / Musas colimus severiores. / Printed for JOHN CLARK at ye Bible & Crown in ye Poultry. MDCCXXII. Harvard's copy of the same edition has a varying front.

Pages 291-292, sign. O¹², lacking.

Sent from London March 5, 1729/30.

Original probably survives. Evidence: date 1738 inscribed in the book; shelf numbers assigned in 1742 on the title page; early decorated binding which indicates that a special value was placed on the volume.

Rebound in polished sheepskin over old boards or possibly over old covers, decorated on both covers by border on three outer edges of two lines in blank which span the back. A central rectangular panel on each cover is outlined by a border, one centimeter in width, of a conventionalized scroll design of grapes with foliage. This border is outlined by two lines in blank and has a single line in blank on inner edge. Lines in blank are on either side of the five binding bands which form six panels on the back. Title printed in ink on the back: Watts's Horæ / Lyricæ / ; at base of back, also in ink: 1727.

Book numbers at head of title page: 9.7.18 (1742) [*cancelled*]; 11.8.5. (1791) [*cancelled*]; 3.6.1.

Inscriptions:

verso of front.: Yale College / Library AD 1771

p. 181, 183, 281: corrections made in text.

p. 275, above heading *To the Memory of the Dead*, which is above [*Poem*] *To the dear Memory of . . . Thomas Gunston*: Ashbel Woodbridge [Yale 1759?] with date 1757. [Ashbel Woodbridge died August 1758.]

back fly leaf: This Book belongs to / Yale College Library / Novr. the 28th 1738; below, 1753. S.— This Book est Bibliothecae.

3

THE / PSALMS / OF / DAVID / IMITATED in the Language of the / *New Testament*, / And Apply'd to the / Christian State and Worship. / [rule] / By I. WATTS. / [rule] / The Third Edition, / With the PREFACE and NOTES. / [rule] / [4 line quot.: Luke xxiv.44., Heb. xi.32.] / [rule] /

LONDON, Printed for JOHN CLARK, at the Bible and / Crown; and RICHARD FORD, at the / Angel; both in the Poultry. M.DCC.XXII.

xxx, 381, [21] p. A¹²-S¹². 17 cm.

Title with border of double rule.

Preface dated Dec. 1, 1718.

Last unnumbered page: *Published by the same AUTHOR*, followed by notice of publication of *A Collection of Tunes*.

First unnumbered page blank; verso of page 381 blank.

First edition published 1719; second, the same year.

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1743 and 1755, and possibly in that of 1791, but replaced by the New York edition in the catalogue of 1808. Probably the 7th edition, London, 1729, was sent. Described from a contemporary edition now in the Yale University Library.

4

SERMONS / ON / Various Subjects; / . . . By I. WATTS
. . . LONDON. M.DCC.XXIII-M.DCC.XXIX.

3 vols. 16.5 cm.

V.1, xii, 456 p. A⁶ B¹²-U¹²; v. 2, viii, 472 p. A⁶ B¹²-U¹² X⁸; v. 3, xii, 480 p. A⁶ B¹²-X¹².

Imperfect. V. 1 lacks i-xii, 1-5 p. incl. title page (sign. A¹⁻⁶ B¹⁻²); v. 3 lacks i-ii, 477-478 p. incl. title page (sign. A¹ X¹²). All original fly leaves wanting. All volumes foxed and soiled from use.

Title of v. 1 (from copy in Harvard College Library): SERMONS / ON / *Various Subjects*; / VIZ. / I.II.III. The Inward Witness of Christianity. / IV. Flesh and Spirit; Sin and Holiness. / V. Drawing nigh to GOD in Prayer. / VI. Sins and Sorrows spread before GOD. / VII.VIII. A Hopeful Youth falling short of / Heaven. / IX. X. The Hidden Life of a Christian. / XI. Nearness to GOD the Felicity of Creatures. / XII. The Scale of Blessedness; or, Blessed Saints, / Blessed Saviour, and Blessed TRINITY. / XIII. XIV. Appearing before GOD. / WHEREIN / Many Things relating to *Christian Experience*, / and the *Future State*, are set in a fair and / easy Light. / Together with / A SACRED HYMN annexed to each Subject. / [rule] / By *I. Watts*. / [rule] / The Third Edition. / [rule] / LONDON, / Printed for JOHN CLARK and RICHARD HETT, at the / Bible and Crown in the Poultry, near Cheapside; / EMAN. MATTHEWS, at the Bible in Pater-noster-row; / and RICHARD FORD, at the Angel in the Poultry, near / Stocks-Market. M.DCC.XXV.

Title of v. 2: SERMONS / ON / *Various Subjects*, (*viz.*) / *Christian Faith*, / I.II.III. A Rational Defence of the / Gospel. / IV. Faith the

Way to Salvation. / V. None excluded from Hope. / *Christian Morality*. / VI. VII. VIII. Truth and Faithfulness. / IX. Gravity. X. XI. Justice. / XII. Temperance. XIII. Chastity. / XIV. A Lovely Carriage. / XV. Things of good Report. / XVI. Courage and Honour. / *With HYMNS suitable to every / Subject.* / [rule] / By I. WATTS. / [rule] / VOL. II. / [rule] / LONDON: / *Printed for JOHN and BARHAM CLARK, at the Bible and / Crown in the Poultry, near Cheapside; EMAN. MAT-THEWS, at the Bible in Pater-noster-Row; and / RICHARD FORD, at the Angel in the Poultry, near / Stocks-Market.* M.DCC.XXIII.

Title of v. 3 (from copy in British Museum): SERMONS / ON / Various Subjects. / DIVINE and MORAL: / WITH A / Sacred HYMN suited to each / SUBJECT. / *In Three VOLUMES.* / Design'd for the Use of Christian Families, as well as for the Hours of Devout / Retirement. / [rule] / By I. WATTS, D.D. / [rule] / VOL. III. / [rule] / LONDON: / *Printed for E. MATTHEWS, at the Bible in Pater-noster- / row; R. FORD, at the Angel in the Poultry, near / Stocks-market; and R. HETT, at the Bible and Crown / in the Poultry, near Stocks-market.* M.DCC.XXIX.

Sent from London March 5, 1729/30.

Originals probably survive. Evidence: shelf numbers assigned in 1742 which appear in the books; early decorated bindings which indicate a special value placed on the volumes.

Rebound in polished sheepskin, probably over old covers; decorated on covers by crude border in blank (single line on vols. 1 and 3, double lines on three outer edges only on vol. 2) and rectangular panels of varying dimensions on all covers, outlined with border, 8 cm. in width, of a scroll design of grape vines and fruit. On vols. 1 and 3 the borders are outlined on inner and outer edges by crude double lines in blank. On vol. 3 the corners of the panels are joined to corners of outer border by two lines in blank. All outer borders span the back. Backs of vols. 2 and 3 have four binding ridges outlined by single line in blank. All volumes have paper labels with title in ink: Watts's / Sermons. Volume numbering is in ink on leather of backs.

All covers rubbed; that of vol. 2 darkly stained; that of vol. 3 torn.

The design decorating these volumes appears on other volumes in the Library of 1742, and on Watts's *Horæ Lyricæ*.

Binding may be dated about 1790 from early printed matter used as end papers in vol. 3.

Corners of all leaves are rounded.

Book numbers in ink in the upper right corner of p. 5, first surviving page, of vol. 1; title page of vol. 2; printed end paper of vol. 3: 9.7.4, 5 and 6 (1742) [*cancelled*]; 5.6.20, 21 and 22 (1791)

Inscriptions: vol. 1, p. 456: Yale College Divine Wats Principal [?] Dope.

5

DEATH / AND / HEAVEN; / OR / *The Last Enemy Conquer'd*, / AND / *Separate Spirits made perfect*: / With an ACCOUNT of / The Rich VARIETY of their / *Employments and Pleasures*; / Attempted in TWO / FUNERAL DISCOURSES, / In MEMORY of / Sir JOHN HARTOPP Bart. / and his LADY, deceased. / [rule] / By I. WATTS. / [rule] / The Second Edition Corrected. / [rule] / [1 line quot.: I Pet. iii.7.] / [rule] / LONDON: / *Printed for JOHN and BARHAM CLARK, at the Bible and Crown in the Poultry, near Cheapside*; / EMAN. MATTHEWS, *at the Bible in Pater-noster-Row*; and RICHARD FORD, *at the Angel in the Poultry, near Stocks-Market*. M.DCC.XXIV.

xii, 261, [3] p. A⁶ B¹²-M¹². front. 16.5 cm.

First edition published 1722; second, 1724; third, 1736.

Sent from London March 5 1729/30.

Missing. Recorded in the catalogues of 1743 and 1755. Described from the copy now in the Yale University Library, probably identical with the copy sent.

A copy in the Harvard Library, also a gift from Watts, is in the original calfskin binding and is inscribed on the fly leaf, without signature or date: To the Library / of Harvard College / in New-England.

6

DISCOURSES / OF THE / LOVE of GOD / AND / The USE and ABUSE of the / PASSIONS / In RELIGION, / With a devout MEDITATION / suited to each *Discourse*. / To which is prefix'd, / A plain and particular Account of the / NATURAL PASSIONS, with / Rules for the *Government* of them. / [rule] / By I. WATTS. / [rule] / [4 line quot.: Mark xii.30; Prov. xxv.28.] / LONDON: / *Printed for J. CLARK and R. HETT at the Bible and Crown in the Poultry*; E. MATTHEWS *at the Bible in Pater-Noster-Row*; and R. FORD *at the Angel in the Poultry*. M DCC XXIX.

ix, [3], 304, [4] p. A⁶ B⁸-U⁸ X². 20.3 cm.

Lacks p. 17-20 (C¹⁻²), 61-64 (E⁷⁻⁸), 303-304 (U⁸), and last 4 unnumbered pages (X¹⁻²).

Last three unnumbered pages were a list of books "Published by the same Author."

Front fly leaf original.

Pages are stained and torn especially at the base where fingers, in holding books, left marks.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Rebound in course grained smooth sheepskin over original calfskin binding. The sheepskin binding is decorated on both covers by a border of three lines in blank. The back, over which the heavy leather is rounded, is decorated by lines above and below location of five binding bands and similar lines are the length of the book on either side. Title is written in ink on the leather of the back: Watts / on the / Passions. / Binding is rubbed, and cracked on the back.

Book numbers at head of title page: 9.7.24 (1742) [*cancelled*]; 6.5.23 (1791).

Inscriptions:

fly leaf: To Yale College in / New Engl[an]d / March 4th 1729/30. I W:
This inscription is repeated, evidently by a scribbling student, with added inscriptions: To Yale College Library; This Book / belongs To / Yale College 1746

p. 4, 5, 49: corrections made in text, possibly from errata.

p. 190 and 196: Jesse Ives [Yale 1758] Hunc Librum Vindicat.

7

A / GUIDE / TO / PRAYER: / OR, / A Free and Rational Account / OF THE / GIFT, GRACE *and* SPIRIT / OF / PRAYER; / With plain Directions how every Chri-/stian may attain them. / [rule] / By I. WATTS. / [rule] / The THIRD EDITION Corrected. / [rule] / [1 line quot.: Luke xi.1.] / [rule] / LONDON: / Printed for EMANUEL MATTHEWS at the *Bible* / in *Pater-Noster-Row*. 1722.

5 p. l., 156, [2] p. A¹²-G¹². 16.5 cm.

Title within border of two ruled lines.

First edition, 1715.

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1742 and 1755. Described from a contemporary copy now in the Yale University Library. Possibly a later edition was sent.

8

A / DEFENSE / Against the Temptation to / SELF-MURDER. / Wherein the Criminal *Nature* and *Guilt* / of it

are display'd: The various *Pre-/tenses* for it are examin'd and answer'd: / Seasonal *Advise* is proposed to those / who are Tempted, and to those who / have been deliver'd from this Tempta-/tion. / Together with / Some Reflections on *Excess in Strong Li-/quors, Duelling,* and other Practices akin / to this heinous Sin. / [rule] / By I. WATTS. / [rule] / [4 line quot.: Exod. xx.13; Cicero in Tusc. Quæst. Lib. I.] / [rule] / LONDON; / Printed for J. CLARK and R. HETT at the / *Bible and Crown* in the *Poultrey* near *Cheap-/side*, E. MATTHEWS, at the *Bible* in *Pater-/noster Row*, and R. FORD at the *Angel* in / the *Poultrey* near *Stocks-Market*, 1726.

xi, [1], 142, [2] p. A⁶ B¹²-G¹². 16.4 cm.

Front fly leaf and two back fly leaves are original.

Last two unnumbered pages: Books Published by the same Author.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Original calfskin binding decorated on both covers with a border of two lines in gilt, of which only that on the outer edges remains, the inner border being covered in rebacking; the edges of the covers are tooled in gilt; rebacked with polished sheepskin which extends over the covers. A double crease spans the back above and below the five bands. Paper label with title in ink in Librarian Herrick's Hand: Watts / against / suicide.

Book numbers in ink at head of title page: 9.7.11 (1742) [*cancelled*]; 7.7.13 (1791).

Inscriptions:

fly leaf, (with a few meaningless scrawls by student readers below): To
Yale College / in New England. / March 4th 1729/30 / I W:

p. 142: A D 1756.

second back fly leaf, repeated several times: Yale College Library.

9

A CAVEAT against / INFIDELITY: / OR, / The DANGER of / APOSTASY / FROM THE / Christian Faith: / WITH / An ANSWER to various QUERIES / concerning the Salvation of the *Heathens*, and / the Hope of the modern *Deists*, upon their / Pretences to Sincerity. / [rule] / By I. WATTS, D. D. / [rule] / [6 line quot.: John iii.36; Heb. x.26.] / [rule]

/ *LONDON: Printed for JOHN CLARK and RICHARD HETT, at / the Bible and Crown in the Poultry near Cheap-side; / EMANUEL MATTHEWS at the Bible in Pater-noster / Row, and RICHARD FORD at the Angel in the / Poultry. M,DCC,XXIX. / (Price Two Shillings stitch'd)*

xv, [1], 178, [2] p. A⁴ b⁴ B⁴-Z⁴ Aa². 24 cm.
Front and back fly leaves are original.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Original calfskin binding with decoration on both covers of border of two lines in gilt. Rebacked in canvas. Paper label with title in ink in Librarian Herrick's hand has been preserved and is on canvas back: Watts / on / Infidelity. Lettered in gold on front cover: YALE COLLEGE LIBRARY.

Book numbers at head of title page: 9.7.22 (1742) [*cancelled*]; 7.6.18 (1791) [*cancelled*]; 2.2.3 (?) [*with figures blotted*].

Inscriptions:

fly leaf: To Yale College in New Eng[lan]d / March 4th 1729/30 / I. W:

10

THE / *Christian Doctrin*e / OF THE / TRINITY: / OR / FATHER, SON, and SPIRIT, / *Three PERSONS and one GOD,* / Asserted and Prov'd, / With their Divine RIGHTS and HONORS / Vindicated / By plain Evidence of *Scripture*, without the Aid / or Incumbrance of *Human SCHEMES.* / Written chiefly for the Use of private CHRISTIANS. / [rule] / By I. WATTS. / [rule] / [4 line quot.: Dan. x.21; Col. ii.8.] / [rule] / LONDON: / *Printed for J. CLARK, at the Bible and Crown / in the Poultry near Cheapside; E. MATTHEWS / at the Bible in Pater-noster-Row; and R. / FORD, at the Angel in the Poultry, 1722.*

xvi, 258, [2] p. A⁸ B¹²-L¹² M⁶ N⁴. 16.4 cm.

Title within border of double rule.

Last 2 unnumbered pages: Publish'd by the same Author.

Foxed and stained.

Front and back fly leaves original.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Rebound in polished sheepskin probably over old boards; decorated on both covers with a border of a single line in blank. This line crosses the back at base but any trace of such a line above is covered by a patch. The back is rounded with the heavy leather smooth over the binding bands. Back is rubbed; covers, cracked and rubbed. New end-papers. Paper label with title in ink in Librarian Herrick's hand: Watts / on the / Doctrine / of the / Trinity. / Lettered in gold on front cover: Yale College / Library.

Book numbers in ink at head of title page: 9.7.1 (1742) [*cancelled*]; 6.7.36 (1791) [*cancelled*]; 3.4.1.

Inscriptions:

fly leaf: To Yale College / in New Engl[an]d / March 4. 1729/30 / I W.
below this inscription:

Of sacred Writ and Things divine
This Author treats in every Line
the Father, Spirit and the Son
He as shewn them three and shewn them One.

p. 13 after Amen: que Vadit Auctor litaris.

p. 148 along margin: September 3. 1753 perlegit Elisha Sills [Yale 1754];
John Wattss Book.

back fly leaf: The psalms of Da. / The hopes of David.

11

DISSERTATIONS / Relating to the / *Christian Doctrin*e /
OF THE / TRINITY. / The FIRST PART, (*viz.*) / I. The
Arian invited to the *Or-thodox* Faith. / II. God and Man
united in the / Person of *Christ*. / III. The Worship of *Christ*
as Me-/diator founded on his Godhead. / [rule] / By *I.*
Watts. / [rule] / The SECOND EDITION. / [rule] / [2 line
quot.: I Tim. iii.16.] / [rule] / LONDON, / Printed for J.
CLARK and R. HETT at the Bible / and Crown in the
Poultrey, near Cheapside; / E. MATTHEWS at the Bible in
Pater-Noster-/Row; and R. FORD at the Angel in the
Poul-/trey, near Stocks Market. 1726. <Price 1s.>

xviii, 126 p. A¹²-F¹². 16.4 cm.

Title within border of double rule.

Front and two back fly leaves original.

First ed. of first part pub. as: Three dissertations relating to the Christian doctrine of the Trinity, London, 1724; first ed. of second part pub. as: Four discourses relating to the Christian doctrine of the Trinity, London, 1725.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Original calfskin binding decorated on both covers with a border of two lines in gilt; on back with line in gilt on either side of five raised bands which divide it into six panels; each panel has also a border of a single line in gilt with diamond shaped gilt fleuron within. Only traces of the gilt on the back remain; only traces remain of the former tooling in gilt on edges of covers. Paper label with title in ink in Librarian Her-
rick's hand: Watts / on the / Trinity.

Book numbers in ink at head of title page: 9.7.2 (1742) [*cancelled*]; 8.7.20 (1791). Not included in the printed catalogues of the Library until 1791. Included in the shelf list written in 1742.

Inscriptions:

fly leaf: To Yale College / in New-England. / March 4th 1729/30 I W:
This inscription is twice repeated with handwriting imitated, evidently
by a student reader, the second imitation reading: To Yale College /
In New Haven / You Scholler / ; both signed: J. W.

The book has no annotations except a few crosses and stars opposite passages.

12

AN / ESSAY / Towards the ENCOURAGEMENT of /
CHARITY SCHOOLS, / Particularly THOSE which are
supported by / PROTESTANT DISSENTERS, / for teach-
ing the Children of the POOR to / read and work: / To-
gether with / Some APOLOGY for those SCHOOLS / which
instruct them to write a plain Hand and fit / them for Serv-
ice or for the meaner Trades and La-/bours of Life: / To
which is prefix'd, / *An ADDRESS to the Supporters of these*
SCHOOLS. / [rule] / By I. WATTS. / [rule] / LONDON:
/ Printed for JOHN CLARK and RICHARD HETT, / at
the *Bible and Crown* in the *Poultry*, near *Cheapside*: /
EMANUEL MATTHEWS at the *Bible* in *Pater-/noster*
Row, and RICHARD FORD at the *Angel* in the / *Poultry*
near *Stocks-Market*. 1728. / Price Six-Pence.

viii, 9-51, [1] p. A⁴-F⁴ G². 19.2 cm.

Last unnumbered page is publishers' list of Watts's works.

Sent from London March 5, 1729/30.

Missing. No record appears in the catalogues earlier than that of 1808.
Described from a copy now in the Yale University Library.

13

The Religious Improvement of / publick Events: / [rule] / A / SERMON / Preach'd at / BERRY-STREET, / June 18. 1727. / On Occasion of the DEATH of / Our late GRACIOUS SOVEREIGN / GEORGE I. / And the peaceful SUCCESSION of / His present MAJESTY / GEORGE II. / [rule] / By I. WATTS. / [rule] / THE SECOND EDITION. / [rule] / LONDON: / Printed for J. CLARK and R. HETT, at the Bible / and Crown in the Poultry; E. MATTHEWS at the / Bible in Pater-Noster-Row; and R. FORD at the / Angel in the Poultry. MDCCXXVII. / Price Sixpence.

40 p. A⁴-E⁴. 19 cm.

Preface dated: June 23, 1727.

Four editions were issued in 1727.

Sent from London March 5, 1729/30.

Missing. Not recorded in the printed catalogues of the Library. Described from a copy now in the Yale University Library. Possibly the 4th edition, London, 1727, was that sent.

14

LOGICK: / Or, The RIGHT USE of / REASON / IN THE / Enquiry after TRUTH, / WITH / A Variety of RULES to guard against Error, / in the Affairs of RELIGION and / HUMAN LIFE, as well as / in the SCIENCES. / [rule] / By ISAAC WATTS, D. D. / [rule] / The THIRD EDITION, Corrected. / [rule] / LONDON: / Printed for JOHN CLARK and RICHARD HETT, at the Bible / and Crown in the Poultry near Cheapside; EMANUEL / MATTHEWS, at the Bible in Pater-noster-Row; and RICHARD FORD, at the Angel in the Poultry near Stocks-Market. / MDCCXXIX.

3 p. l., 365, [5] p. A⁸-Z⁸ Aa⁴. 19 cm.

Dedicated to Sir John Hartopp, Watts's former pupil, for whom the work was originally written. Dedication dated Aug. 24, 1724.

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1742, 1755 and possibly that of 1791. Replaced by London, 1755 edition in the catalogue of 1808. De-

scribed from a copy of the edition probably sent, in the Converse Memorial Library.

15

The Knowledge of the HEAVENS and the / EARTH made easy: / OR, / The First Principles / OF / ASTRONOMY / AND / GEOGRAPHY / Explain'd by the Use of GLOBES and MAPS: / WITH A / Solution of the common PROBLEMS / by a *plain Scale and Compasses* / as well as by the *Globe*. / Written several Years since for the Use of / Learners. / [rule] / By I. WATTS. / [rule] / The SECOND EDITION corrected / [rule] / [2 line quot.: Psal. viii 3.] / LONDON: / Printed for J. CLARK and R. HETT at the Bible and / Crown in the Poultry near Cheapside; E. MATTHEWS / at the Bible in Pater-noster-Row and R. FORD at / the Angel in the Poultry near Stocks-Market. / M,DCC,-XXVIII.

1 l., xi, [1], 222, [12] p. fold diagrs. A⁸-P⁸ Q⁴. 19.8 cm.

Title in red and black.

First edition, London, 1726.

Edited by John Eames, who states in a note dated Aug. 20, 1725, "The alterations I have ventured to make in the revisal of this work are but few and small."

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1742 and 1755, and possibly in that of 1791. Described from the Harvard College Library's copy of the edition probably sent.

16

THE / ART / OF / Reading and Writing / *ENGLISH*: / OR, / The Chief Principles and Rules of *Pro-/nouncing* our *Mother-Tongue*, both in / Prose and Verse; with a Variety of / Instructions for *True Spelling*. / Written at first for Private Use, and now / Published for the Benefit of all Persons / who desire a better Acquaintance with / their Native Language. / [rule] / By I. WATTS. / [rule] / *Extera quid quærit, sua qui vernacula nescit?* / Englished thus. / Let all the Foreign Tongues alone, / 'Till you can spell and read your own. / [rule] / The THIRD EDITION. / [rule] / LONDON, /

Printed for J. CLARK and R. HETT at the Bible / and Crown in the Poultery, near Cheapside; / E. MATTHEWS, at the Bible in Pater-Noster-/Row; and R. FORD, at the Angel in the Poul-/trey, near Stocks Market. 1726.

xviii, 148, [2] p. A⁶-O⁶. 16.7 cm.

Title within border of two ruled lines.

The Dedication to Mrs. Sarah, Mrs. Mary, and Mrs. Elizabeth Abney is dated: Theobalds in Hertfordshire, July 31. 1721.

First edition, London, 1721; second edition, London, 1722.

The last two unnumbered pages: Books Published by the same Author. Thirteen titles are included.

Sent from London March 5, 1729/30.

Missing. Recorded in the catalogues of 1743, 1755 and possibly that of 1791, 1808 and 1823. Described from a copy now in the Yale University Library which is probably identical with that sent.

17

CATECHISMS: / OR, / INSTRUCTIONS / IN THE / *Principles of the Christian Religion*, / AND THE / *HISTORY of SCRIPTURE*, / Composed for / Children and Youth, / According to their different Ages. / To which is prefix'd, / A Discourse on the Way of INSTRU-/TION by CATECHISMS, and / the best Manner of Composing them. / [rule] / By ISAAC WATTS, D. D. / [rule] / [7 line quot.: Isa. xxviii.9, 10; I Cor. xiv.9; I Cor. iii.2.] / LON-/DON: / *Printed for E. MATTHEWS, at the Bible in Pater-/noster / Row; R. FORD, at the Angel; and R. HETT, / at the Bible and Crown in the Poultry. 1730.*

xii, 261, [3] p. A⁶ B¹²-M¹². 16.8 cm.

Two of the three front fly leaves are original; back fly leaf of a later date.

Lacks p. 225-232 and last two unnumbered pages, (sign. L⁵⁻⁸ M¹¹⁻¹²).

Preface dated: Theobalds in Hertfordshire Feb. 14 1729-30.

Earlier pages of book show decided marks of handling.

Sent from London March 5, 1729/30.

Original survives. Inscribed by Watts.

Original calfskin front cover decorated with border on outer edges of two lines tooled in gilt, any border formerly on inner edge being cut away; front cover pitted; back cover of calfskin from a larger book; coarse grained polished sheepskin back over five binding ridges. Paper label

on back with title in ink in Librarian Herrick's hand: Watts's / Catechisms / for / Youth.

Book numbers at head of title page: 9.7.16 (1742) [*cancelled*]; no other numbers except a possible 1.1.1 opposite title page. This book was not included in the catalogue of 1791.

Inscriptions:

front fly leaf: To Yale College / in New Eng[lan]d / March 5 / 1729/30
/ I W:

18

THE / MAGISTRATE *and the* CHRISTIAN, / OR THE /
Virtues of Public and Private Life: / Exemplified in the /
CHARACTER / OF / Sir Thomas Abney, Kn^t. / AND /
ALDERMAN of LONDON, / Who DIED 6. Feb. 1721½. /
Introduced in a / FUNERAL SERMON, / Preach'd on that
Occasion, / [rule] / By JEREMIAH SMITH: / [rule] / And
attended with an / ELEGIAC POEM, / By the REVER-
END / Mr. ISAAC WATTS. / [rule] / LONDON: / Printed
for J. CLARK, at the Bible and Crown in / the Poultry, near
Cheapside. 1722. / [Below lower border:] <Price One Shil-
ling.>

4 p. l., 99, [1] p. A⁴-N⁴ O². 19.5 cm.

Title within wide black border.

Added title for Poem by Watts: AN / ELEGIAC ODE / Written in the
form of a / *Soliloquy* or *Mourning Meditation* / At the DEATH of
/ Sir Thomas Abney, Kn^t / AND / ALDERMAN of London, / Who
departed *February* 6. 1721½. in the 83d / Year of his Age. / [rule] /
In TWO PARTS. / [rule] / By I. WATTS. / [rule] / [7 line quot.
adapted from Horace, Carmina I, 24.] / [double rule] / Printed for
JOHN CLARK. 1722.

Watts's Poem, p. 85-99.

Unnumbered page at end, *Advertisements* of books printed for J. Clark.
Second edition also published in 1722.

Sent from London March 5, 1729/30.

Missing. Not recorded in the printed catalogues. Described from a copy
now in the Yale University Library.

19

A / SHORT VIEW / Of the Whole / SCRIPTURE / HIS-
TORY, / WITH A / Continuation of the JEWISH / Affairs,

from the *Old Testament*, / till the Time of CHRIST; / AND AN / Account of the Chief PROPHECIES / that relate to Him: / Represented in a Way of QUESTION and / ANSWER. / Illustrated with various REMARKS on the / History and the Religion of the PATRIARCHS, / JEWS and CHRISTIANS; and on the Laws, / Government, Sects, Customs, and Writings of / the JEWS; and adorn'd with Figures relating to / their Camp, Tabernacle, and Worship. / [rule] / By I. WATTS, D.D. / [double rule] / LONDON: / Printed for EMAN. MATTHEWS, at the *Bible* in *Pater-noster Row*; RICHARD FORD, at the *Angel*; and / RICHARD HETT, at the *Bible* and *Crown*; both in the / *Poultry*. M.DCC.XXXII.

xii, 347, [1] p., 6 l., 3 folding plates. A⁶ B¹²-Q¹². 16.5 cm.
Last leaf: Books Publish'd by the same Author.

Sent from London February 2, 1731/32.

Missing. Recorded in the catalogues of 1743 and 1755. Described from a copy in the British Museum.

20

PHILOSOPHICAL / ESSAYS / ON / Various SUBJECTS, / VIZ. / Space, Substance, Body, Spirit, the Operati-/ons of the Soul in Union with the Body, / Innate Ideas, perpetual Consciousness, Place / and Motion of Spirits, the departing Soul, / the Resurrection of the Body, the Producti-/on and Operations of Plants and Animals; / With some REMARKS on Mr. *Locke's* Essay on the / Human Understanding. / To which is subjoined / A brief Scheme of ONTOLOGY, / OR / The Science of BEING in general / with its Affections. / By I. W. / [rule] / LONDON: / Printed for RICHARD FORD at the *Angel*, and / RICHARD HETT at the *Bible* and *Crown* / in the *Poultry*. M DCC XXXIII.

xii, [4], 403, [1] p. A⁸-Cc⁸ Dd². 19.7 cm.

Lacks all preceding page 3 and pages 403-[404], (sign. A¹⁻⁸ B¹ Dd²).

Preface dated: Jan. 17th, 1732-3.

The Brief Scheme of Ontology occupies p. [313]-[404], (sign. X⁵-Dd²), with separate title page: A / BRIEF SCHEME / OF / ONTOLOGY: / OR THE / Science of BEING in general; / Wherein all the /

Various AFFECTIONS, of Properties, Adjuncts / and Relations of it are contracted into / a comprehensive View, and ranged / in a natural and easy Method. / By I. W. / [rule] / LONDON: / Printed for RICHARD FORD at the *Angel*, and RICHARD HETT at the *Bible and Crown* / in the *Poultry*. MDCCXXXIII.

Pages through book are stained, with occasional corners missing.

All fly leaves lacking.

Sent from London September 1733.

Original probably survives. Evidence: shelf number assigned in 1742; early rebinding; early dates inscribed in the book, 1739 on page 325, 1752 on page 41.

Rebound in polished sheepskin over old binding with decoration on both covers of a border on three outer edges of two lines in blank. These lines probably spanned the back. Leather is rounded over the back with traces of lines in blank above and below the location of the five bands. Binding is warped, rubbed, with cuts and scratches on both covers and a split in the leather of the back. Title in ink on leather: Watts' / Philosoph. / Essays.

Book numbers in ink at head of page 3: 9.7.20 (1742) [*cancelled*]; 13.7.23 (1791).

Inscriptions:

p. 3: Comment partly illegible.

p. 5: David Yales Book [?]

p. 41: 1752.

p. 67: The man that doth not Like this Book is a man of no Sence In my opinion. Test. J. Watson [John, Yale 1764, or James, Yale 1776].

p. 78: Jonathan Lee [Yale 1763] perlegit 1762

p. 85: Johannes Gurley [Yale 1773] perlegit and resperd [?] 1773.

p. 84: is mean for writing in this is he not. Yes he is. well say so then

p. 91: John Gurley [Yale 1773].

p. 97 and 236: corrections in the text possibly from errata.

p. 98: Quid

p. 130: I am not Very Well

p. 131: J. Sturgis [Yale 1759] fere perlegit AD 1758 [?]; cf. p. 336. Some mathematical calculations at foot of page.

p. 138: Truman Wheler [Truman Wheeler, Yale 1763] perlegit; [in another hand] non nunquam saith ye folks. Truman Wheeler's name appears, p. 178 and 179: Truman Wheler perlegit AD 1762; p. 264: Truman Wheler Legit 1762; p. 296: same without date; p. 314: Truman Wheler Legit AD 1763 Scribesit February; p. 318: Truman Wheler Legit AD 1763; p. 344: same with date 1762; p. 366, 398: same; p. 367: Truman Wheler Perlegit 1762; p. 366: [in another hand] I wonder this Wheler did not write his Name a few Times more, and then he would have writ it in every Leaf; p. 367: Tomfool

- p. 156: Jonathan Landon [Yale 1763] perLegit AD 1763 but I Rote his Name insted of him.
- p. 190: I believe this Book is worthy of note
- p. 192: This is the best in the whole Book
- p. 204: Josiah Hale [Yale 1765] Perlegit AD 1765
- p. 205: Hezekiah Brainard [Yale 1763]
- p. 214: I said Old Mother Munson [rest unintelligible.]
- p. 227: The Man that Liketh not this Book is a Whippleswick
- p. 250: The Reading of this Book once is Sufficient as the Author is so Plaine In Convaying his Idea
- p. 253: One or two year ago I saw ol tunker [illegible]
- p. 270: Silas Marsh [Yale 1764] Perlegit 1763
Colonel Smith Doreman [word illegible] Bonus Homo I will Rite Jonathan Lee's [Yale 1763] Name So that people Need not think that he is such a D. and Poor Riter
- p. 294: an omission in printing is marked: Aboletum 1754.
- p. 312: Yale College Library repeated over entire blank page.
- p. 314: Yale College Library
- p. 336: Jonth. Sturgis perlegit 1758 [?] cf. p. 131, 367.
- p. 345: Samul Buel 1739 [Samuel Buell, Yale 1741.]
- p. 367: Jonathan Sturgis 1758 [?] perlegit totum
- p. 392: John Gurley perlegit 1772
- p. 394: John Gurley amat hoc Liger [?]
- p. 398: John Bliss [Yale 1761] Ejus Liber
- p. 400: Timothy Stone [Yale 1763] Ejus Nomen
- p. 401: Eliph. Huntington [Yale 1759] perlegit 1758
- p. 402: Johannes Smalley [Yale 1756] Legit AD 1755
Eliphalet Leonard [Yale 1756] Legit Anno Domini 1754
D: Sherwood [Yale 1756] Legit 1755/6
- back end paper: Yale College Library scribbled over page.

21

AN / ESSAY / Toward the PROOF of a / SEPARATE STATE
/ OF / SOULS / BETWEEN / DEATH and the RESUR-
RECTION, / AND / The Commencement of the Rewards
of VIRTUE / and VICE immediately after Death. / [double
rule] / [4 line quot.: Eccles. viii.II.] / [double rule] / LON-
DON: / Printed for RICHARD HETT, at the *Bible* / and
Crown in the *Poultry*. 1732. / <Price 1 s.>

[4], 9-84 p. A² B⁴-K⁴ L². 20.4 cm.

Lacks p. 1-32, (sign. A B C D). Many leaves torn and all pages torn at base near the binding.

The second edition, enlarged, of this work, 1739, formed part of *The World to Come*, by Isaac Watts.

Bound with this, in Yale and Harvard copies, both of which are probably gifts from the author, is *An Essay on the Freedom of Will in God and in Creatures*, London, 1732, also by Isaac Watts.

Sent from London September 1733.

Original probably survives. Evidence: shelf number assigned in 1742 written inside the front cover; early rebinding indicating care to preserve the volume, which is in an imperfect condition. The earliest date inscribed in the book is June 28, 1762. This volume and that bound with it, *An Essay on the Freedom of Will*, are listed in the early catalogue and shelflist as: *Dr. Watts on the Soul and the Will*. Described from the imperfect original, with the title copied from the copy in the Library of the Union Theological Seminary.

Rebound in polished sheepskin over original calfskin binding. Decorated on both covers by a border of three lines in blank. The heavy leather is slightly rounded over the back with traces remaining of the lines in blank which were above and below the positions of the five binding bands. Binding is rubbed, scratched and lacks precision. The Harvard copy is in its original calfskin binding which may have been identical with the original binding on the Yale copy. The covers of the Harvard copy are decorated by a border of two lines in gilt with gilt decoration on the six panels of the back and the original label of red leather with border in gilt, lettered in gilt: ESSAYS / ON / SOULS / &C

Book numbers on inside of front cover: 9.7.21 (1742) [*cancelled*]; 12.4.13 (1791); 11.2.13.

Inscriptions:

p. 52: Note on text.

p. 70: Mr. Wats work of the Separate States 1762

June 28 1762

John Gurley [Yale 1773].

p. 71: This is a good Book 1765.

p. 84: Pencilled note on the text.

22

AN / ESSAY / ON THE / Freedom of Will / In GOD and in CREATURES, / AND ON / Various Subjects connected therewith. / *VIZ.* / The Ideas of LIBERTY and NECES-SITY; / The Causes of the Determination of the / Will; The Use of the Understanding / to direct, not to determine it; / The Liberty of GOD as a Creator, a Go-/vernor, and a Bene-factor; / The Doctrine of FATALITY; The Spring / of Moral Good and Evil; the Difference / between Moral and Positive Laws; / The Sin and Fall of Man, and the Free /

Grace of God; / The Rewardableness of Faith in the Gospel,
/ and the criminal Nature of Infidelity. / [rule] / *A Vero
nil nisi Verum sequitur: / Uno Absurdo dato, mille sequun-
tur.* / [double rule] / LONDON: / Printed for J. ROB-
ERTS, near the *Oxford-Arms*, in / *Warwick-Lane*. M.DCC.-
XXXII. / (Price Eighteen Pence.)

iii, [1], 106 p., 1 l. A² B⁸-G⁸ H⁶. 24.4 cm.

Text ends on 106 (sig. H⁵ verso).

Last leaf: Errata.

Bound with Watts's *Essay toward the Proof of a Separate State of Souls*, 1732, and apparently always bound with it. Harvard's copy, also probably a gift of Watts, is also so bound.

Mutilated: badly torn, all after p. 78 being out of binding; title page torn; edges torn and frayed throughout; p. 65-66, 95-96, 105-106, 1 leaf of errata (signatures F¹ G⁸ H⁵⁻⁶) missing.

Sent from London September 1733.

Original probably survives.

Inscriptions:

p. 48: Hae sunt e Nessaria

p. 50: To the Governor of Hanover

p. 78: illegible note in red followed by: This is good writing I say

p. 49, 69: correction in text possibly from errata.

inside back cover: Yale College Library 1765.

Pencilled notes of theological discussion throughout.

23

*RELIQUIÆ JUVENILES: / [double rule] / MISCELLANE-
OUS / THOUGHTS / IN / PROSE and VERSE, / ON
/ Natural, Moral, and Divine / SUBJECTS; / Written
chiefly in Younger Years. / [rule] / By I. WATTS, D. D. /
[rule] / Et jucunda simul & idonea dicere Vitæ. HOR. /
[double rule] / LONDON; / Printed for RICHARD FORD
at the *Angel*, and / RICHARD HETT at the *Bible and
Crown*, / both in the *Poultry*. M DCC XXXIV.*

xx, 350, [2] p. A⁸ [2] B¹²-P¹² Q⁶ R² 17.7 cm.

Imperfect; lacks all before page v and last two unnumbered pages,
(A¹⁻² R²).

Preface dated March 25, 1734.

Dedicated to the Right Honourable the Countess of Hartford; engr.
coat of arms with motto at head of dedication.

Pages of original are stained and torn from handling. Margins worn.

Sent from London August 16, 1734.

Original probably survives. Evidence: early rebinding; condition of the volume; date, 1758, inscribed in the volume; name of David Baldwin, Yale 1748, on back end paper. Early shelf numbers are lacking as the book lacks its title page. Described from the copy which is probably the original gift, and from an identical complete copy now in the Yale University Library.

Rebound in polished sheepskin with decoration of double crease on three outer edges of covers. The creases also cross the back. Lines are creased above and below the five binding ridges on back. Paper label ruled with double line above and below and lettered: Watts's / Miscellanies. Same title in ink above on leather. Worn and marred.

Book number on page iv of Dedication (all before this page missing): 11.8.6 (1791).

Inscriptions:

p. 35: I Dickinson [Israel Dickinson, Yale 1758] perlegit 1758

p. 113: The man Who for Life / is Plagued with Strife etc

p. 142: note appended to *Astrape* in poem: Astrape I Imagin was a Cross Dragon

p. 143: Joseph Howe [Yale 1765]

p. 240: This advise is Worthy of all acceptance

back end paper: David Bauldwin [Yale 1748]. with *Yale College* and *Yale College Library* repeated.

24

Faith and Practice / Represented in Fifty-four / SERMONS / On the Principal Heads of the / Christian Religion; / Preached at *Berry-Street*, 1733. / BY /

I. WATTS D.D.

D. NEAL M.A.

J. GUYSE D.D.

S. PRICE

J. JENNINGS

J. HUBBARD

Published for the Use of Families, / Especially on the Lord's-Day Evenings. / [rule] / VOL.I. [-II.] / [rule] / LONDON: / Printed for R. HETT at the *Bible* and *Crown*, and / J. OSWALD at the *Rose* and *Crown*, both in the / *Poultry*. MDCCXXXV.

2 vols. V. 1: xx, 608 p. A⁸ a² B⁸-Z⁸ Aa⁸-Qq⁸; v. 2: 4 p. 1., 587, [3] p. A⁴ B⁸-Z⁸ Aa⁸-Oo⁸ Pp⁴-Qq⁴. 19.2 cm.

Title of volume 2 has slight variations: Fifty four, Lord's Day (without a hyphen); / By SIX MINISTERS / [with no names given].

Vol. 1 lacks p. 1-18, 561-562 (B¹⁻⁸ C¹ Oo¹); v. 2 lacks last two unnumbered leaves (Q³⁻⁴). Front fly leaves missing.

Errata slip, now pasted on verso of p. 587 of v. 2, may have been on last unnumbered leaves.

Sent from London May 16, 1735.

Original probably survives. Evidence: shelf numbers assigned in 1742; early rebinding.

Volume 1 rebound in sheepskin and slightly trimmed. Crude lines tooled above and below the four binding ridges. Volume 2 in original calfskin back cover, the former border of two lines in gilt having lost all traces of gilt, with front cover of grey board. Rebacked in sheepskin with crude lines tooled above and below the five binding ridges. Title in ink on the leather of top panel of both volumes: Berry St. / Sermons. / ; at base of back, also in ink: I and II. The back cover of v. 2 in poor condition, scarred, scratched, pitted, with edges worn through to boards.

The Harvard Library copy of this work, also a gift of Watts, has original calfskin binding of volume 2 and original covers of volume 1, with border of two lines in gilt on both volumes and scroll decorations in gilt in the six panels of the original back of volume 2. Red leather label lettered in gilt: MISCELL. / SERMONS / . This binding was probably identical with that originally on the Yale copy.

Book numbers in ink at head of title page: v. 1, 9.7.28 (1742) [*cancelled*]; 6.5.7 (1791); v. 2, 9.7.29 (1742) [*cancelled*]; 6.5.8 (1791)

Inscriptions:

v. 1, front end paper: Yale College Library Creda fidei incertus 1789 [*cancelled*].

title page: John Hooker [Yale 1782] 1782. Many men many minds
Many birds [?] of many kinds.

p. 48: John Prone, Esq. Gubbert [?], [neither identified].

v. 2, title page: Yale College Library.

back fly leaf: In the foregoing pages are Contained a Series of the
most religious [*sic*] Discourses on the most important Duties of
Christ.

back end paper: Yale College Library

The Harvard copy of this work, a gift of Watts at the same time as that to Yale, has an inscription on the fly leaf in Watts's hand, probably similar to one originally in the Yale copy: To the Library of / Harvard College / Cambridge / in New England / [no date] I W

THE / REDEEMER / AND THE / SANCTIFIER: / OR
THE / Sacrifice of CHRIST / AND THE / Operations of
the SPIRIT / VINDICATED: / With a free Debate about

the *Impor-/tance* of these Doctrines, represented / in a friendly Conversation between / Persons of different Sentiments. / [rule] / [4 line quot.: I Pet. 1.2.] / [rule] / LONDON: / Printed for J. OSWALD, at the *Rose and Crown* in the / *Poultry near Stocks Market*. MDCCXXXVI.

4 p. l., 160 p. A⁴ B¹²-G¹² H⁸. 17 cm.

Two front and two back fly leaves original.

Sent from London March 5, 1735/36.

Original survives. Inscribed by Watts.

Original calfskin binding with decoration on both covers of a border of two lines in gilt; cover edges tooled, possibly in gilt but no gilt remains. Five binding ridges divide back into six panels, each panel outlined by two lines in gilt within which are fleurons and decorations at each corner in gilt; traces only remain of gilt. The original label is replaced by a paper label with the title in ink in Librarian Herrick's hand: Watts. / The / Redeemer / and the / Sanctifier.

Book numbers in ink at head of title page: 9.7.15 (1742) [*cancelled*]; 8.7.21 (1791). Not included in printed catalogues of the Library until 1791. Included in the shelf list written in 1742.

Inscriptions:

first fly leaf: To the Library / of Yale-College / New England / March:
5 / 1735/6 / I W

title page above rule: By Isaac Watts D.D.

p. 70: ms. insertion of *meerly* to correct text.

26

THE / Strength and Weakness / OF / HUMAN REASON: / OR, THE / IMPORTANT QUESTION / ABOUT THE / Sufficiency of REASON / To Conduct Mankind to / Religion and Future Happiness, / Argued between an / Inquiring Deist and a Christian Divine: / AND / The DEBATE Compromis'd and Determin'd / to the Satisfaction of Both, / By an Impartial MODERATOR. / [rule] / The SECOND EDITION, *Corrected*. / [double rule] / LONDON: / Printed for C. RIVINGTON, at the *Bible and / Crown* in St. Paul's Church-yard. / [rule] / M.DCC.XXXVII.

viii, 9-302, [10] p. A¹²-N¹². 16.5 cm.

Title in red and black

Last four unnumbered pages: Books printed for C. Rivington.

Original end papers and fly leaves.

Sent from London April 2, 1737.

Original survives. Inscribed by Watts.

Original calfskin binding decorated on both covers with border of two lines in gilt; back is divided by five binding ridges into six panels, each panel outlined in gilt with decoration within of gilt scrolls of which traces only remain. Original red leather label lettered in gold: STRENGTH / & / WEAKNESS

Book numbers in ink at head of title page: 9.7.12 (1742) [*cancelled*]; 8.7.22 (1791) [*cancelled*]; 3.7.1.

Inscriptions:

fly leaf: To the Library / of Yale-College / in Connecticut Colony / in New England / I W

also on fly leaf: Ductus ad eum; part of donor's inscription repeated with name Quintus Ligarius.

p. 95: Samuel Beach [Yale 1757] of Ya[le]

back fly leaf: Hebron. Timothy Starks Book. This Book pertains to Yale College; A. Collins [Yale 1758] legit per totum wrote by [name obliterated]. James Johnson [Yale 1760] perlegit AD 1756; I read this Book when I was Junior [name obliterated].

various passages marked by a rule or a cross in the margin.

27

A Faithful / NARRATIVE / OF THE / Surprizing Work of GOD / IN THE / CONVERSION / OF / Many HUNDRED SOULS in *Northampton*, / and the Neighbouring Towns and / Villages of *New-Hampshire* in *New-England*. / In a LETTER to the Rev^d. Dr. BENJAMIN / COLMAN of *Boston*. / Written by the Rev^d. Mr. EDWARDS, Minister of / *Northampton*, on Nov. 6, 1736. / And Published, / With a Large PREFACE, / By Dr. WATTS and Dr. GUYSE. / [double rule] / LONDON: / Printed for JOHN OSWALD, at the *Rose and Crown*, in / the Poultry, near Stocks-Market. M.DCC.XXXVII. / Price stich'd 1 s. Bound in Calf-Leather, 1 s. 6 d.

xvi, 132 p. A⁸ B¹²-F¹² G⁸ (G⁷⁻⁸ blank) 16.7 cm.

Preface, by Dr. Watts and Dr. Guyse, dated Oct. 12, 1737.

Original fly leaves.

Pages foxed and occasionally torn on inner lower margin.

Sent from London October 13, 1737.

Original survives. Inscribed by Benjamin Colman.

Original calfskin binding decorated on both covers by a border of two lines in gilt. Back divided by seven binding ridges into eight panels, with a line in gilt above and below each binding ridge. Each panel has a border of a line in gilt with a small decoration in gilt at each corner and a fleuron in gilt within. Only traces of gilt remain on the surviving four center panels, the two upper and the two lower panels being replaced by canvas. The upper two surviving panels are covered by paper labels, with a double rule in ink at top and base and title in ink on the two labels: Edwards. / [rule] / Narrative / of the [binding ridge] / Revival / in N. Eng. / 1736. / Edges of both covers are decorated by a triangular design possibly originally in gilt, but with no traces of gilt remaining. Binding in poor condition with the hinges broken, corners worn, rubbed and torn with the back mended with canvas.

Book numbers in ink at head of title page: 1.5.56 (1742) [*cancelled*]; 8.7.23 (1791).

Inscriptions:

first fly leaf, in Colman's hand: For the Library / of Yale College / in Newhaven / from the Reverend / Dr. Watts and / Dr. Guise / of London. / forwarded by / B. Col<man>

second fly leaf, in Edwards's hand: It must be noted that the Rev. publishers of the ensuing narrative, by much abridging of it, and altering the Phrase and manner of expression, and not strictly observing the words of the original, have through mistake, published some things diverse from fact, which is the reason that some words are crossed out; and besides there are some mistakes in the preface, which are noted in the margin. J. Edwards

title page: line in ink drawn through *New* in *New-Hampshire*.

p. iv: in Edwards's hand, *a mistake* written in ink in margin and ink rule through printed phrase *by Mr. Edwards's Request*.

line 21: ink rule through *New* in *New-Hampshire*.

p. xv: ink star after *Rev^d*. with marginal note, in Edwards's hand: I suppose this to be founded on the former mistake

p. 15: *Men* ruled out in ink with marginal correction, in Edwards's hand: congregation.

p. 25: ink rule through printed words: *And I had very sufficient Evidence of the Conversion of their Souls, thro' divine Grace, tho,* with correction added in Edwards's hand *but*.

p. 42: ink rule through word *clearer* and *a* changed to *the*, in Edwards's hand, in phrase: in a clearer knowledge of *Christ* and his Gospel.

p. 75: *with* ruled through in ink, with *of* written in ink, in Edwards's hand, in phrase: the most extraordinary Discoveries with God.

p. 91: ink rule through letter *r* in word *Country* in last line.

p. 102: *in the Country* ruled out in ink in phrase: and to behold in the Country what God has made.

p. 125: ink rule through letter *r* in word *Country* in fourth line from bottom.

p. 129: *the* changed in ink to *this* in phrase: But yet the Circumstance of this great Work of God.

first back fly leaf, verso: Yale Library.

marginal crosses on p. 54 and p. 63 with no annotations.

28

THE / HOLINESS / OF / *Times, Places, and People* / UNDER THE / JEWISH and CHRISTIAN / DISPENSATIONS / Consider'd and Compared, / In several DISCOURSES, *viz.* / I. ON the Perpetuity of a *Sabbath*, and the Ob-/servation of the *Lord's-Day*. / II. THE Administration of the *Lord's-Supper*, at / *Noon* or *Evening*. / III. THE *Holiness* and *Consecration* of Places of / Worship, consider'd in a Sermon at the open-/ing of a new Meeting-place. / IV. FORMS of Worship, and Holy Things more / exactly prescribed in the *Old Testament* than in / the *New*. / V. THE Difference between the visible and in-/visible Church, the *Jewish* and the *Christian*; / and the Holiness of each of them. / [rule] / By I. WATTS, D. D. / [rule] / LONDON, / Printed for R. HETT, and J. BRACKSTONE, at the / *Bible* and *Crown* in the *Poultry*. MCCDXXXVIII.

vii, [5], 215 [i.e. 214], [2] p. A⁶ B¹²-K¹² 13.5 cm.

Preface dated: Newington, May 4, 1738.

Last two unnumbered pages, list of books "*Published by the same AUTHOR.*"

Page 214 wrongly numbered 215.

Sent from London possibly in 1738.

Missing. Listed in the printed catalogues of 1742, 1755 and 1791. Described from a copy in the Library of Union Theological Seminary.

29

THE / WORKS / Of the Late Reverend and Learned / JOHN HOWE, M. A. / Sometime Fellow of *Magdalen College, Oxon.* / TOGETHER WITH / His FUNERAL SERMON, preach'd by / Mr. SPADEMAN. / [rule] / To which are prefix'd, / MEMOIRS of the LIFE of the AUTHOR; / COLLECTED BY / EDMUND CALAMY, D. D.

/ [rule] / In Two VOLUMES / [vol. 2: The SECOND VOLUME.] / [rule] / LONDON, Printed for JOHN CLARK and RICHARD HETT, JOHN and BENJAMIN / SPRINT, DANIEL MIDWINTER, RANEO ROBINSON, RICHARD / FORD, AARON WARD, L. JACKSON, and SAMUEL CHANDLER, / M.DCC.XXIV.

2 vols. v. 1: [8], 96, 1-242, 281-698 p. [⁴] *A⁴-*L⁴ *M² *N² A⁴-Z⁴ Aa⁴-Hh¹ Oo⁴-Zz⁴ Aaa⁴-Kkk⁴ *Lll⁴ Lll⁴-Zzz⁴ Aaaa⁴-Tttt⁴ Uuuu¹. front. (engr. port. of Howe); v. 2: 4, 664, xxvii [i.e. xxv], [3] p. A² B⁴-Z⁴ Aa⁴-Ee⁴ Ff² Gg⁴-Zz⁴ Aaa⁴-Xxx⁴ Yyy² Zzz⁴ Aaaa⁴-Pppp⁴ [a]²-g². 35.5 cm.

Errors in pagination: v. 1: p. 243-280, all between signatures Hh¹ and Oo¹, apparently never printed; p. 327-328 repeated; p. 335-336 omitted; p. 441-448 repeated; v. 2: p. 218-221 omitted; p. 532-535 omitted; p. xxv misnumbered xxvii.

One unnumbered leaf, possibly half-title, wanting in v. 1. Original fly leaves wanting. New back end papers.

Lady Abney's name is in the list of subscribers as a subscriber to a large paper copy. Watts is not a subscriber.

Sent from London June 7, 1738.

Original probably survives. Evidence: shelf numbers assigned in 1742.

Original calfskin binding decorated by border of two lines in gilt. A rectangular panel on each cover is outlined by a border of three lines in blank with scalloped decoration turned in and triangular decoration turned out; a fleuron at each corner. Rebacked. Six binding ridges are outlined in gold with line in gold at top and base. Green leather label lettered in gold: HOWE'S / WORKS. / Back cover of v. 2 loose.

Book numbers in ink at head of title page: v. 1: 6.1.7 (1742) [*cancelled*]; 3.2.4. (1791); v. 2: 6.1.6 (1742) [*cancelled*]; 3.2.5 (1791).

Inscriptions:

front end paper: offset from Yale College Library originally written on fly leaf now missing.

last leaf of v. 2, in red pencil: 2 Vols £2-[possibly President Clap's valuation].

THE / WORKS / Of the Late Reverend and Learned / William Bates, D. D. / Containing, / [double column divided by rule] I. *Discourses on the Existence of God; / the Immortality of the Soul; and the / Divinity of the Christian Religion.* /

II. *The Harmony of the Divine Attri-/butes.* / III. *The great Duty of Resignation.* / IV. *The Danger of Prosperity.* / V. *Sermons of the Forgiveness of Sins.* / VI. *The Sure Trial of Vprightness.* / VII. *The Four last things: viz. Death, / Judgment, Heaven, and Hell: (In / which his Book called, The Final / Happiness of Man, is included.)* / [second column] VIII. *Spiritual Perfection.* / IX. *Eleven Sermons on several Occa-/sions.* / X. *A Sermon upon the Death of Queen / Mary.* / XI. *A Funeral Sermon on Dr. Manton.* / XII. *A Funeral Sermon on Dr. Jacomb.* / XIII. *A Funeral Sermon on Mr. Baxter: / With his Life.* / XIV. *A Funeral Sermon on Mr. / Clarkson.* / XV. *A Funeral Sermon on Mr. Ben-/jamin Ashurst.* / To which are added, Two Discourses never before Published; / VIZ. / I. *On Divine Meditation.* II. *On the Fear of God, &c. / Also some Account of the AU-THOR'S Life and Character, in a Funeral / Sermon Preach'd by the Reverend Mr. Howe.* / With an Alphabetical Table to the Whole. / LONDON, / Printed for J. Robinson, at the Golden Lion in St. Paul's / Church-Yard: And B. Aylmer, at the Three Pigeons, against / the Royal Exchange in Cornhill. M.DCC.

4 p. l., 1-140, 145-266, 261-262, [2], 263-294, [2], 295-362, [2], 363-666, 665-856, [2], 881-968, [26] p. A⁴-Z⁴ Aa⁴-Ll⁴ Mm²[¹]Rr⁴-Zz⁴ Aaa⁴-Bbb⁴[¹]Ccc⁴-Zzz⁴ Aaaa⁴-Qqqq⁴[¹]Rrrr⁴-Zzzz⁴ Aaaaa⁴-Sssss¹ Ttttt²⁻⁴-Zzzzz⁴ Aaaaaa⁴-Eeeee⁴ Gggggg² Hhhhhh²-Nnnnnn². front. (port). 40 cm.

The copy in Union Theological Seminary Library (McAlpin collection) has B. Aylmer's name first in the imprint followed by that of J. Robinson.

Title within double ruled border.

Title in red and black.

Errors in pagination: p. 74 for 79; 555 and 556 reversed. Pages 857-880 purposely omitted.

Yale copy very imperfect: lacks port., title page and 2 preliminary leaves, pages 141-144, 301-302, 333-334, 397-412, 543-552, 743-744, 757-758, 797-798, 853-854, 911-912, 947-968, 2 unnumbered, (sign. A¹⁻³ T³⁻⁴ Rr⁴ Xx⁴ Fff⁴ Ggg¹⁻⁴ Hhh¹⁻³ Bbbb¹⁻⁴ Cccc¹ Dddd¹ Eeeee⁴ Kkkkk⁴ Rrrrr⁴ Zzzzz¹ Ddddd³⁻⁴-Gggggg²).

New fly leaves and front end paper.

Sent from London June 7, 1738.

Original probably survives. Evidence: date 1755 inscribed on verso of the last printed page; early mending of the binding indicating a value placed on the volume.

Original calfskin covers decorated with outer border of line in blank, and with panel outlined by scroll border. An outer panel, outlined by a line in blank with fleuron extending from each corner, is connected at each corner with the inner panel by a line in blank. All lines may have once been in gilt as traces of gilt remain on the decoration on the edges of covers. Rebacked in sheepskin with lines in blank above and below the six binding bands and a single line in blank at head and two at base. Black leather label with line in gilt at top and base, lettered in gilt: BATES'S / WORKS. / Binding in poor condition, scratched, pitted and rubbed. All corners mended and upper front one broken. The inner half of leather of back cover gone but carefully mended with new leather inserted and an effort to reproduce the original decoration.

Inscriptions:

p. 40: Fosan non Inteligo

p. 270: quotatio falso

verso of last printed page: This booke belongs to / the Library of Yale College / Yale College Library / 1755

front cover: illegible ink inscriptions.

The margins of several pages toward the end of the volume are cut off, possibly to remove inscriptions and comments, possibly for use of paper only.

31

A / BODY of DIVINITY: / Wherein the / DOCTRINES / OF THE / CHRISTIAN RELIGION / Are EXPLAINED and DEFENDED. / BEING THE / Substance of several LECTURES / ON / *The Assembly's Larger Catechism.* / [rule] / By THOMAS RIDGLEY. / [rule] / In TWO VOLUMES. / [rule] / VOL. I. [VOL. II.] / [rule] / LONDON: / Printed for DANIEL MIDWINTER, and AARON WARD, at the *King's-Arms*, / and JOHN OSWALD, at the *Rose and Crown*, in *Little-Britain*: and RICHARD / HETT, at the *Bible and Crown* in the *Poultry*. / [short rule] / MDCCXXXI. / Vol. 2: Printed for DANIEL MIDWINTER, in *St. Paul's Church-Yard*, AARON WARD, at the / *King's Arms* in *Little-Britain*, RICHARD HETT, at the *Bible and Crown*, and / JOHN OSWALD, at the *Rose and Crown*, both in the *Poultry*. / [short rule] / MDCCXXXIII.

2 vols. v. 1: vi, [6], 580, [12] p. A² a²-b² B²-Z² Aa²-Zz² Aaa²-Zzz²

$4A^2-4Z^2$ $5A^2-5Z^2$ $6A^2-6Z^2$ $7A^2-7L^2$. v. 2: [4], 560, [14] p. A^2-Z^2 Aa^2-Zz^2 Aaa^2-Zzz^2 $4A^2-4Z^2$ $5A^2-5Z^2$ $6A^2-6Z^2$ $7A^2-7F^2$, [1]. 35 cm.

Issued by subscription. Neither Watts nor Lady Abney appear in the list of subscribers. Robert Watts is listed.

Imperfect; v. 1 lacks p. [i]–iv, including title page, and last 8, unnumbered, (sign. A 7K 7L); v. 2 lacks first 4 and last 8 unnumbered pages, (sign. A 7E–7F [1]). Margins stained from handling.

Title within border of double rule.

Sent from London June 7, 1738.

Original probably survives. Evidence: names of students inscribed in the volumes, members of Yale classes of 1740, 1743 or 44, 1749, 1753, etc.

Volume 2 has original calfskin binding with both covers decorated with a border of two lines in gilt. The edges of the cover are stamped with a decoration of half circles and small circles in the spaces between the half circles. If this was gilt, no trace remains. Volume 1 has original back cover but the front cover is recovered in sheepskin. Both volumes rebaked. The six binding ridges are outlined on each side by a line in blank. Both volumes have original greenish brown leather labels with two gilt lines above and below title. Title lettered in gilt: RIDGLY'S / BODY OF / DIVINITY. / Volume numbers, 1, 2, in gilt in panel below title label. Corners of all original bindings worn; that of volume 1 is turned in and pasted down. Covers scratched. Edges torn.

Book numbers: p. 1, v. 2, above caption: 3.1.13 (1791). All other former numbers are gone with the missing pages.

Inscriptions: vol. 1:

p. 7: Sublime Thoughts.

p. 56: John Watson [Yale 1764] of Winsor Can Drink 2 Dishes of Tee at once and a bottle of Wine. which proves that he is neither a gluten nor a Drunkard. P.C. (1764). [P.C. may be Peter Colt, Yale 1764.]

p. 82: opposite phrase *broken under a sense of sin, afraid of everything*: Ephraim Woodbridge [Yale, 1765].

p. 121: mathematical problem.

p. 135: caption title repeated.

p. 151: A fine body of Divinity Amen Test Camp 1^{mo} [Samuel Camp, Yale, 1764].

p. 167: The omnipotence of Christ proves his divinity [above caption: Christ's Deity prov'd from his being Almighty.]

p. 196: E. Lathrop [Elijah Lathrop, Yale 1749].

p. 197: Joseph Wadsworth [Yale, 1766] Joseph Bissell Wadsworth 1765 Nover. 23.

p. 209: Noah Merwin [Yale, 1773] non perlegit hunc Librum AD 1773.

p. 210: A sensible humane well meaning man Will not Insult me; and no other can.

- p. 211: Jno. White [John White, Yale, 1774].
- p. 213: Thomas Williams D D [Possibly the author of the quotation opposite which his name is written].
- p. 218: Benjamin Griswold, 1749 [Yale, 1749].
- p. 255: opposite word *Pelagian*: denied Original Sin and held many other erroneous Opinions; opposite word *Manichees*: held Mames to be the comforter, that Christ was to send &c.
- p. 258: Town county Province
- p. 261: Eneas Munson [Yale, 1753] almost obliterated *Jno. Whiting* [Yale, 1740]; Eneas Munson Oliver Noble [Yale, 1757] *Sacra Theologiae Doctor*, followed by Latin inscription beginning *O Stulti, nos Viri . . .*
- p. 270: Page 270 left off here AD 1765.
- p. 297: New Haven the College was moued to.
- p. 323: Samll. Parsons [Yale 1773] perlegit.
- p. 334: in section *On Sin*: all men are Sinners because the Diuel is in them.
- p. 358: Samull Ely [Yale 1766] perlegit. Below: Samll. Ely obiit Junior Baccalaureus.
- p. 359: Timothy Danielson [Yale 1756].
- p. 438: John Watson [Yale, 1764] owns that he is absolutely the worst plague to himsilf of any body under heaven, ipso facto.
- p. 446: John Watson.
- p. 469: They say that Samuel Ely read this book so far and he further says that he that reads this book may Come To the knowledge of the Truth of the Scriptures.
- p. 506: a hundred pounds hav been Lost by John [name obliterated] Less than Two years and his Swareing will Come to a hundred more with the interist when he comes to adjust his account with the old Necromancer. J P

Inscriptions: vol. 2:

- p. 18: Persuasion. 1752 reele suasion [opposite word *suasion*].
 - p. 55: Yale Coll. Library.
 - p. 59: problem of pounds and shillings written out.
 - p. 102: James Beebee [Yale, 1745] opposite sentence: The best men are sometimes chargeable with great failings and defects.
 - p. 272: Yale.
 - p. 289: opposite starred passage from text: and will be performed by those that know their one God and the benifets of [it] will accrue C. Smith [Caleb Smith? Yale, 1743, or Yale, 1744]
- Many passages are starred in both volumes with correction made in text.

AND THE / GLORY or TERROR / OF THE / RESURRECTION. / Whereto is Prefix'd, / An ESSAY toward the PROOF of a *Separate* / State of Souls after Death. / [rule] / By I. WATTS, D. D. / [rule] / LONDON: / Printed for RICHARD HETT and JAMES BLACKSTONE, [*sic*] / at the *Bible and Crown* in the *Poultry*. / [rule] / M.DCC.-XXXIX.

viii p., 1 l., ix-x, 9-350, [6] p. A⁴ a² B⁴-Z⁴ Aa⁴-Xx⁴ Yy². 20.3 cm.

Last six unnumbered pages are advertisements: Books written by the same Author, [4 p.]; Books printed for Richard Hett, [2 p.].

Back fly leaf wanting. Front fly leaf original.

AN / ESSAY / Toward the PROOF of a / SEPARATE STATE / OF / SOULS / BETWEEN / DEATH and the RESURRECTION, / AND / The Commencement of the Rewards of VIRTUE / and VICE immediately after Death. / [rule] / THE SECOND EDITION, Enlarged. / [rule] / [4 line quot.: Eccles. viii.11.] / [rule] / LONDON, Printed for RICHARD HETT and JAMES BRACKSTONE, at the Bible and Crown in the Poultry. 1739. / occupies 1 leaf, p. ix-x, 9-101 pages.

A second volume was published in 1745.

Sent from London June 6, 1739.

Original probably survives. Evidence: shelf number assigned in 1742; date 1758 inscribed on the front fly leaf.

Rebound in coarse grained sheepskin over old calfskin binding. Sheepskin binding is decorated on both covers by border of three lines tooled in blank. These lines also span the back, forming its only decoration. Five binding bands divide the back into six panels. Title in ink on leather: Watts's / World / to come / ; in lowest panel, also in ink: 1739. Binding marred, stained and rubbed.

Book numbers at head of title page: 9.7.25 (1742) [*cancelled*]; 6.5.22 (1791); 3.3.3 or 2.3.3.

Inscriptions:

front fly leaf: This Book belongs to / Yale College / Library / AD 1758-Turner [Caleb ? Yale, 1758] Note this test J: C.

THE / RUIN and RECOVERY / OF / MANKIND: / OR, / An ATTEMPT to vindicate the *Scriptural* / Account of these great Events upon the / Plain Principles of REASON. / With an Answer to / VARIOUS DIFFICULTIES / Relating to

ORIGINAL SIN, / The Universal DEPRAVATION of NATURE, / And the Over-spreading CURSE of DEATH; / General OFFERS of GRACE to all Men, / And the CERTAIN SALVATION of some; / The CASE of the *Heathen NATIONS*, / And the State of DYING INFANTS. / Whereinto are subjoin'd / THREE SHORT ESSAYS, *viz.* / The Proof of MAN'S *Fall* by his *Misery*; / The Imputation of *Sin* and *Righteousness*; and, / The *Guilt* and *Defilement* of *Sin*. / [double rule] / LONDON: / Printed for R. HETT and J. BRACKSTONE, at / the *Bible* and *Crown* in the *Poultry*. 1740.

xvi, 432 p. A^s-Z^s Aa^s-Ee^s. 16.4 cm.

Lacks title page, (sign. A¹). Title supplied from copy in Union Theological Seminary Library.

New salmon colored end papers. Original back fly leaf.

Sent from London May 23, 1740.

Original probably survives. Evidence: shelf number assigned in 1742; date 1762 inscribed on the back fly leaf.

Rebound in marbled boards with sheepskin corners and back. Lines in blank above and below the five binding ridges. Green leather label, with line in gilt at top and base, lettered in gilt: WATTS / ON RUIN & / RECOVERY

Book numbers in ink on p. iii: 9.7.23 (1742) [*cancelled*]; 7.6.20 (1791).

Inscriptions:

p. iii: Watts works; Watts ruin and recovery—

p. 91: Watts good Blood for the Christian Religion.

p. 113: I think if Mr. Watts Proposition XI and 2 Instances be allowed we may Justly find some have a greater shair in Adams Evil than others.

p. 221: Oh! That every one who shall read the foregoing Question, would sincerely & heartely rejoice in the sovereignty of a holy and wise Creator.

p. 432: Perlegit usque ad finem / Et Ego quoque / Etiam Ego / Et ego etiam usque ad finem / perlegit AD 1784 January 28th / D. Nash [Daniel Nash, Yale 1785].

back fly leaf: recto: Yale College Lybrary.

verso: A good Taste after old Jonadab AD 1762 / John Hageslf [?]

Master of Arts in County Hampshire in the Province of Massechu.

p. 65, 71, 74, 75, 82, 113, 128, 129, 133, 140, 182, 291: corrections in ink in text, possibly after errata.

34

THE / IMPROVEMENT / OF THE / MIND: / OR, A /
 SUPPLEMENT / TO THE / ART of LOGICK: / Con-
 taining a Variety of / REMARKS and RULES / FOR THE
 / ATTAINMENT and COMMUNICATION / of useful
 Knowledge, in Religion, in / the Sciences, and in common
 Life. / [rule] / By I. WATTS, D D. / [rule] / LONDON, /
 Printed for JAMES BRACKSTONE, at the *Globe* / in *Corn-*
hill. M.DCCXLI.

xv, [5], 362, [4] p. A^s a² B^s-Z^s Aa⁶ [2]. 20.5 cm.

Aa⁶, blank, folded back as stub.

Last four unnumbered pages: *A CATALOGUE of the Writings of the
 Rev. Dr. ISAAC WATTS; Printed for and sold by JAMES BRACK-*
STONE, at the Globe in Cornhill.

A second part was published posthumously with a preface, dated June
 26, 1751, signed by D. Jennings and P. Doddridge.

Sent from London May 30, 1741.

Missing. Listed in the catalogues of 1743 and 1755. Described from a copy
 now in the Yale University Library.

35

THE / HARMONY / OF ALL THE / RELIGIONS / Which
 GOD ever prescribed: / CONTAINING / A Brief SURVEY
 of The several Publick / DISPENSATIONS of GOD /
 toward *Man*, or his Appointment of / Different Forms of
 RELIGION / in successive Ages. / HUMBLY PROPOSED
 / As an Easy CLEW to lead us through many / Difficulties of
 the *Old Testament*, and the / *New*; and particularly to Ex-
 plain and / Reconcile the several Parts of *St. Paul's* / Epistles
 on these Subjects to every Ca-/pacity. / [double rule] /
 LONDON, / Printed for JAMES BRACKSTONE, at the /
Globe in Cornhill. / M.DCC.XLII.

xii, 102, [6] p. A⁶-K⁶. 16.5 cm.

Original front fly leaf.

Edges have been trimmed.

Sent from London July 3, 1742.

Missing. Apparently never received by the Library. Not listed in the
 printed catalogues. Described from a copy inscribed as a gift to Thomas
 Clap from Watts, acquired by the Library in 1928.

Rebound recently in three quarters leather with gold tooled line at edges of leather. Back has five binding ridges forming six panels with tooled borders.

Inscriptions:

fly leaf: Thomas Clap / me jure Possidet / Dono Authoris / Revd.
D D WATTS

36

Orthodoxy and Charity united: / In several Reconciling / ES-
SAYS / ON THE / Law and Gospel, Faith and Works; /
VIZ. / [two columns separated by double rule] ESSAY I.
The Substance or / Matter of the Gospel. / II. The Form of
the Gos-/pel. / III. The Use of the Law / under the Gospel.
/ IV. Mistaken Ways of com-/ing to God without *Christ*. /
V. A plain and easy Account / of Saving Faith, or com-/ing
to God by *Jesus Christ*. / / VI. A Reconciling Thought / on
various Controversies a-/bout Faith and Salvation. / VII.
Against Uncharitable-/ness. / VIII. The Difficulties in /
Scripture, and the different / Opinions of Christians. / IX.
An Apology for Chri-/stians of different Senti-/ments. /
[rule] / [1 line quot.: Ephes. iv.15.] / [double rule] / LON-
DON: / Printed for T. LONGMAN and T. SHEWEL in /
Paternoster-Row, and J. BRACKSTONE in *Cornhill*. / [rule]
/ M.DCC.XLV.

xiv, 385 p. [verso blank] A⁸–Z⁸ Aa⁸–Bb⁸. 19.8 cm.

Advertised in the *Gentleman's Magazine*, June 1745.

Sent from London possibly in 1745.

Missing. Listed in the catalogue of 1755 but not included in subsequent catalogues. Described from a copy now in the Yale University Library.

37

USEFUL and IMPORTANT / QUESTIONS / CONCERN-
ING / JESUS the Son of GOD / FREELY PROPOSED: /
With a HUMBLE ATTEMPT to Answer them / according
to SCRIPTURE. / QUEST. I. What is the true Meaning of
the Name / SON OF GOD, given to *Christ* in the New
Testa-/ment, and especially where the Belief of it is made /
necessary to Salvation? / QUEST. II. Did the Disciples of
Christ certainly believe / that *Jesus* was the True and Eternal

God during his / Life-time, or not 'till after his Death and Resur-/rection? / QUEST. III. Could the *Son of God* properly enter into a / Covenant with GOD his Father before the Creation, / to do and suffer what was necessary to our Redemp-/tion without having any human Soul which might / consent to suffer? / With several other ENQUIRIES of equal Moment. / To which is Added, / A Charitable ESSAY / On the true Importance of any Human Schemes to / explain the Sacred Doctrine of the TRINITY. / [double rule] / LONDON, / Printed; and sold by J. OSWALD, at the *Rose* and / *Crown* near the *Mansion-House*; and J. BUCKLAND, / at the *Buck* in *Pater-noster-Row*. 1746. (Price stitch'd 2s.)

1 l., x, 193, [1] p. [1] A⁴ a¹ B⁸-N⁸ O¹. 20 cm.

Fly leaves lacking.

First leaf is an advertisement of Watts's *Glory of Christ as God-Man*. Last unnumbered page is publishers' list of books.

Sent from London possibly in 1746.

Original probably survives. Evidence: shelf number assigned for the catalogue of 1755.

Original calfskin binding with covers decorated by border of two lines in gilt. Five binding ridges form six panels on back. Original leather label with gilt border above and below and dotted gilt line as border on four sides, lettered in gilt: QUEST. / CONFER. / JES[US] / . Front cover loose; both covers mended on inside corners with leather. Front cover lettered in gilt: YALE COLLEGE LIBRARY.

Book numbers in ink at head of title page: 18.6.10 (1755) [*cancelled*]; 7.6.21 (1791).

38

Evangelical Discourses / ON / SEVERAL SUBJECTS. / To which is added, An / ESSAY / ON THE / Powers and contests of FLESH and / SPIRIT. / [rule] / By ISAAC WATTS, D. D. / [double rule] / LONDON: / Printed for J. OSWALD, at the *Rose* and *Crown* / near the *Mansion-House*; and J. BUCKLAND, at / the *Buck* in *Pater-noster Row*. M.DCC.XLVII.

viii, [4], 347, [1] p. A⁶ B⁸-Y⁸ Z⁶. 20 cm.

Last unnumbered page is publishers' list of books.

Front fly leaf original.

Sent from London February 11, 1746/47.

Original survives. Inscribed in an early hand: Given to the Library of Yale College by Dr. Watts 1747.

Original calfskin binding decorated on both covers with border of two lines in gilt; five binding ridges form six panels on back, each panel with border of two lines in gilt. Original red leather label with gilt border above and below and dotted gilt line on four sides lettered in gilt: WATTS'S / EVANGEL. / DISCOURSE / .

An identical binding is on the Harvard Library copy of this work which is the supposed original gift from Watts.

Book numbers in ink at head of title page: 18.6.8 (1755) [*cancelled*]; 7.6.22 (1791).

Inscriptions:

fly leaf, in early hand: Given to the Library / of / Yale College / By Dr. Watts 1747
also on fly leaf [in another hand]: Anno Domini 1752. Psalms.

39

THE / GLORY of CHRIST / AS / GOD-MAN / DISPLAY'D, / In Three DISCOURSES. / *VIZ.* / DISC. I. A Survey of the visible Appearances / of CHRIST, as God before his Incarnation, / with some Observations on the Texts of / the Old Testament apply'd to CHRIST. / DISC. II. An Enquiry into the Extensive Powers of / the Human Nature of CHRIST in its present glo-/rify'd State, with several Testimonies annexed. / DISC. III. An Argument tracing out the early Ex-/istence of the Human Soul of CHRIST, even be-/fore the Creation of the World. / With an APPENDIX, / Containing an Abridgement of DR. THOMAS / GOODWIN's Discourse of the *Glories and / Royalties of Christ*, in his Works in Folio, / Vol. II. Book 3. / [rule] / [4 line quot.: Matth. 28.18; Colos. 3.11; John 8.58.] / [double rule] / LONDON: / Printed for J. OSWALD, at the *Rose and Crown* / near the *Mansion-House*; and J. BUCKLAND, at / the *Buck* in *Pater-noster Row*. / [rule] / M.DCC.XLVI.

xx, 275, [1] p. A⁸ a^[1-2] B⁸-S⁸ T^[1-2], 20 cm.

Last unnumbered page is publishers' list of books; p. [ii] is an advertisement of Watts's *Useful and Important Questions concerning Jesus*.

Two front and two back fly leaves original.

Library of Congress copy of the same year has variant title page.

Sent from London February 11, 1746/47.

Original survives. Inscribed in an early hand: This book belongs to the Library of Yale College Given by Dr. Watts 1747.

Original calfskin binding with covers decorated by border of two lines in gilt; back is divided into six panels by five binding bands with two lines in gilt on each side of bands and two lines in gilt at head and base of back. Back is cracked. Original leather label, with two lines in gilt above and below, lettered in gilt: GLORY / OF / CHRIST

Book numbers in ink at head of title page: 18.6.9 (1755) [*cancelled*]; 7.6.19 (1791) [*cancelled*]; 2.1.4.

Inscriptions:

fly leaf, in same hand as inscription in *Evangelical Discourses*: Yale College / Library / This book belongs to the / Library of Yale College / Given by Dr. Watts / 1747

2d fly leaf: Perlegi 1761

back fly leaf: Nathanael Hooker [Yale 1755] perlegit hunc Librum AD 1751

Yale College Library 1751

Joseph Bissell Wadsworth [Yale 1766] perlegit hunc Librum AD 1765

Yale College Library

end paper: David Brownson [Yale 1762] perlegit 1761

legit perlegitque probavitque J. Hooker [John Hooker ? Yale 1782]

Watts's influence may be seen in the following two gifts to the College although neither came directly from him.

40

THE / KNOWLEDGE and PRACTICE / OF / CHRISTIANITY / Made EASY / To the Meanest Capacities: / OR, AN / ESSAY / Towards An / INSTRUCTION / FOR THE / INDIANS; / Which will be of Use / To such CHRISTIANS, as have not well considered / the Meaning of the RELIGION they profess; Or, / who *profess to know* GOD, but in *Works* do *deny* / Him. / [rule] / In several short and plain DIALOGUES. / [rule] / Together with / DIRECTIONS and PRAYERS / FOR /

The HEATHEN WORLD,
MISSIONARIES,
CATECHUMENS,
PRIVATE PERSONS,

FAMILIES,
Of PARENTS for their
CHILDREN,
For SUNDAYS, &c.

/ [rule] / The SECOND EDITION, with ADDITIONS; /
and corrected throughout. / [rule] / By the Right Reverend
Father in GOD, / THOMAS, *Lord Bishop of SODOR and*
MAN. / [rule] / LONDON, / Printed; And Sold by J. OS-
BORN, at the *Golden Ball* / in *Pater-noster Row*, M.DCC.-
XLI.

4 p. l., xxxvi, [4], iv, 257, [3] p. [4]^a-c⁶[4]^B-Y⁶ Z⁴. 16.8 cm.

Published under the auspices of the two Societies for propagating the
Gospel in foreign parts.

Dedication "To the Honourable the Trustees of the Colony of Georgia,"
dated May 15, 1740.

First preliminary leaf, last page (sign. [1]^Z⁴) lacking.

Original fly leaf; new end papers.

Sent from Boston July 7, 1742.

One original gift survives of thirty copies of the work sent from London.

Seven copies listed in the catalogues of 1742, 1755, 1791, 1808, and 1825.

Inscribed by Benjamin Colman.

Original binding of speckled calfskin; covers decorated with border of two
lines in gilt. Rebacked in sheepskin with former five binding ridges
showing through. Edges of paper speckled.

Book number at head of title page: 1.5.58 (1742) [*cancelled*]; 7.7.21 (1791).

Inscriptions:

fly leaf: [In Benjamin Colman's hand] From His Excellency / Gov-
ern[o]r Shirley / to Yale-College / For the Use of Students / in
Divinity. / Boston, July 7. 1742

Governor William Shirley succeeded Governor Belcher in May 1741,
his commission being dated June 25, 1741.

41

TWO / DISCOURSES: / THE FIRST, / *Of Preaching*
CHRIST; / THE SECOND, / *Of particular and experi-*
mental / PREACHING. / [rule] / BY THE LATE REV-
EREND / Mr. JOHN JENNINGS. / [rule] / With a PREF-
ACE by the REVEREND / Dr. ISAAC WATTS. / [rule] /
The FOURTH EDITION. / [rule] / To which is added, /
A LETTER concerning the most useful Way of / Preaching;
written in the *German* Language by / the late Reverend and
Celebrated Dr. AUGUS-/TUS HERMANNUS FRANCK,
Professor of Di-/vinity in the University of *Hall* in *Saxony*,
/ Pastor of a Church, and Director of the chari-/table

FOUNDATIONS there. Translated into / *Latin* by Order of his Son, the present Professor / FRANCK and out of the *Latin* into *English* by / DAVID JENNINGS. / [double rule] / BOSTON: / Printed by J. DRAPER, for J. EDWARDS and / H. FOSTER in Cornhil. MDCCXL.

xii, [13]-86 p. A⁴-L⁴. 15.5 cm.

Watts's Preface is dated June 14, 1723; the "Advertisement" of Dr.

Franck's work, August 28, 1736; Jennings's Preface, August 14, 1736. The preface by the Rev. Benjamin Colman, headed "April 10, 1740" states that Watts had Jennings's work "always at his right Hand in his Preparations for the Service of the Sanctuary."

Watts had sent Jennings's Discourses to Dr. Franck who had them translated into German, and, in return, Dr. Franck sent Watts a Latin translation of a letter published by his father in German on the same subject. This letter is affixed to the sermons.

Two discourses and A letter have additional title pages as follows:

p. [iii]: TWO / DISCOURSES: / THE FIRST, / of *Preaching CHRIST*; / THE SECOND, / of *particular and experimental / PREACHING*. / [rule] / BY THE LATE REVEREND / Mr. JOHN JENNINGS. / [rule] / [4 line quot.: I. Cor. ii.2; 2 Tim. ii 15.] / [rule] / [triangular decoration] / [rule] / BOSTON: Printed in the YEAR MDCCXL. / p. [55]: A / LETTER / To a FRIEND / Concerning the most useful WAY of / *PREACHING*. / [rule] / Written in the *German* Language by the late / Reverend and Celebrated / Dr. AUGUSTUS HERMANNUS FRANCK, / Professor of Divinity in the University of *Hall* / in *Saxony*, Pastor of a Church, and Director of / the charitable FOUNDATIONS there. / Translated into *Latin* by Order of his SON, the / present Professor FRANCK, & out of the *Latin* / into *English* by DAVID JENNINGS. / [rule] / [triangular decoration] / [rule] / BOSTON: / Printed in the YEAR MDCCXL.

Sent from Boston 1740.

Three original copies survive of nineteen listed in the catalogues of 1743 and 1755, fourteen in those of 1791 and 1808, and twelve in that of 1823. Inscribed by Benjamin Colman.

Copy 1.5.44 in original sheepskin binding with decoration on both covers of border of two lines in gilt. The border spans the back. Two lines in gilt are on either side of the four binding ridges which divide the back into five panels. Edges of covers decorated with scroll tooling in blank.

Copies 1.5.50 and 1.5.54 identically bound in original sheepskin with decoration of darker oblong panel on each cover outlined by a line in blank and a scroll border in blank; an outer panel outlined by two lines in blank is joined at corners to the inner dark panel by two lines in

blank; a fleuron is at each corner of the outer panel; covers have a border of two lines in blank. Edges of covers decorated with scroll tooling in gilt.

Copy 1.5.44 was presented in 1932 by the Rev. Dr. George Roberts; copy 1.5.54 was presented in 1920 by Miss Annie B. Jennings.

Book numbers in ink at head of title pages: 1.5.44 (1742) [*cancelled*]; 8.7.11 (1791); 1.5.50 (1742) [*cancelled*]; 8.7.7 (1791); 1.5.54 (1742) [*cancelled*]; 8.7.8 (1791).

Inscriptions:

fly leaves of 1.5.44 and 1.5.54, in Benjamin Colman's hand (1.5.54 lacks *Given by*): For the use of students / in Yale College / Given by B. Colman / 1740.

fly leaf of 1.5.50, in Benjamin Colman's hand: For the use of students / in Yale College / Boston. 1740.

BOOKS REFERRED TO IN FOOTNOTES

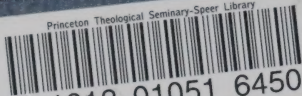
- BELCHER, JONATHAN. The Belcher papers. [Boston, 1893-94.] 2 v. (Collections of the Massachusetts historical society, 6th ser., v. 6-7.)
- BELKNAP, JEREMY. Memoirs of the lives, characters and writings of those two eminently pious and useful ministers of Jesus Christ, Dr. Isaac Watts and Dr. Philip Doddridge. Boston, 1793.
- CLAP, THOMAS. The annals or history of Yale-College, in New Haven. New Haven, 1766.
- Congregational magazine*, n.s., v. 4, Jan. 1828, p. 1: Historical fragments relating to the Moravian brethren, by the Rev. Philip Doddridge; n.s., v. 11, May 1835, p. 189-193: Catalogue and sale of Dr. Watts's manuscripts.
- Connecticut magazine*, v. 10, 1906, p. 715-723: Booklovers of 1738—one of the first libraries in America . . . The old "Philogrammatican" library at Lebanon, Connecticut, by Mrs. Martha Williams Hooker.
- DEXTER, FRANKLIN BOWDITCH. Biographical sketches of the graduates of Yale college with annals of the college history. New York, 1885-1912. 6 v.
- Documentary history of Yale university. New Haven, 1916.
- GIBBONS, THOMAS. Memoirs of the Rev. Isaac Watts, D. D. London, 1780.
- Harvard college records, part II. Corporation records 1636-1750, II. [Boston, 1925.] (Publications of the Colonial society of Massachusetts, v. 16.)
- JENNINGS, DAVID. A sermon occasioned by the death of the late Reverend Isaac Watts, D. D. Preached to the church of which he was pastor. December 11, 1748. 3d. edition. London, 1749.
- JOHNSON, SAMUEL. The poetical works of Isaac Watts, D. D. With the life of the author by Samuel Johnson. London, 1807. 3 v. in 2. (The poets of Great Britain, v. 67-68.)
- KEBLE, JOHN. The life of the Right Reverend Father in God,

- Thomas Wilson, D. D., Lord Bishop of Sodor and Man. Oxford, 1863. 2 v. (Library of Anglo-Catholic theology.)
- Massachusetts historical society. Collections, 2d ser., v. 10, (Boston, 1823), p. 39-40: Letter from Dr. I. Watts to a friend in New England, May 8, 1734.
- Proceedings, 1855-1858, (Boston, 1860), p. 285-329: The Belknap donation.
- Proceedings, 2d ser., v. 9, (Boston, 1895), p. 331-410: Letters of Dr. Watts.
- MATHER, COTTON. Diary. 1681-1724. [Boston, 1911-12.] 2 v. (Collections of the Massachusetts historical society, 7th ser., v. 7-8.)
- MILNER, THOMAS. The life, times and correspondence of the Rev. Isaac Watts, D. D. London, 1834.
- New Haven Colony historical society. Papers, 1908, v. 7, p. 188-217: Elisha Williams: minister, soldier, President of Yale, by Francis Parsons.
- Sibley's Harvard graduates, vol. 4, 1690-1700. Biographical sketches of those who attended Harvard college in the classes 1690-1700 . . . By Clifford K. Shipton. Cambridge, 1933.
- STILES, EZRA. The literary diary . . . ed. . . . by Franklin Bowditch Dexter. New York, 1901. 3 v.
- TURELL, EBENEZER. The life and character of the Reverend Benjamin Colman, D. D. Boston, 1749.
- WATTS, ISAAC. The works of the reverend and learned Isaac Watts . . . Selected from his manuscripts by the Rev. Dr. Jennings, and the Rev. Dr. Doddridge, in 1753; to which are prefixed Memoirs of the life of the author comp. by the Rev. George Burder. London, 1810-11. 6 v.
- WILLIAMS, WILLIAM. The duty and interest of a people, among whom religion has been planted, to continue stedfast and sincere in the profession and practice of it . . . To which is added, Part of a large letter from the Rev. Mr. Jonathan Edwards of Northampton. Giving an account of the late wonderful work of God in those parts. Boston, 1736.

[illegible]

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